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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Austria.—Referring to the difficulties under which the Austrian Chancellor, Dr. Seipel, is constantly working, the Austrian *Volkswehr* speaks of a battle on three fronts that is being waged by him. The first opposition, the paper says, comes from the High Commissioner of the League of Nations, Dr. Alfred Zimmerman, "who tries to extend his realm of authority far beyond the limits of which the State Chancellor ever dreamed when working for the acceptance of the Geneva pact." The second opposition arises within his own ranks in as far as the Christian Social party "consists of the most heterogeneous elements, to which now are joined all the parties which formerly belonged to the 'bourgeois bloc.'" In the third place there is the opposition from the powerful and thoroughly organized Socialists. Agitation against the Chancellor even led to the personal attack upon him which was recently given notice in the press. In the face of all this opposition the power of Dr. Seipel lies not merely in his perfect integrity and his singular ability, but also in the recognized fact of his complete disinterestedness. This characteristic in particular accounts for his great personal influence which alone could have carried him through these difficult

A Battle of Three Fronts

times when the State reforms demanded by the League of Nations of necessity weighed heavily upon the people. Many have lost their positions, others are working half days. The Government is caught in a vise between its employees who ask for a remedy against starvation and the Geneva Covenant which allows no greater expenditures than those set down in its budget. A correspondent writes to us that during a "Save the Children" week a great many old people committed suicide, complaining that the veterans who had done the world's work were overlooked. In his account to the delegates of the American Chamber of Commerce Dr. Zimmerman said enthusiastically:

The task which the League of Nations has undertaken in this country is a gigantic one. It has been possible to carry it through only because for the first time Europe has shown determination to help one of its members by a scheme of constructive international solidarity. Here we have real peace, not war continued through peace. Here we have the internationally guaranteed independence and integrity of a State. Here we have an international loan secured by assets not mortgaged for reparation debts. Here we have a control to prevent the squandering of money by demagoguery. Here, in short, we have all the elements which have also in your country so often been pointed out as the first conditions of post-war reconstruction.

As in other similar accounts, all the credit for Austria's reconstruction is apparently given to the League of Nations, but it was Dr. Seipel who secured its intervention and it was he who has made its provisions workable, so far as this is possible.

Chile.—The Chilean Republic, in whose capital, Santiago de Chile, the Pan-American Conference met some time ago to devise ways and means to bring about a better international understanding between the South American republics, and between them and the United States, has long desired to renew closer ties of friendship between Chile and the mother-country, Spain. It has taken a specially favorable occasion to make a first step in that direction. As the Holy Father recently conferred special honors and privileges on the newly created Basilica in the capital of the republic, the Chilean Government invited his Eminence, Cardinal Benlloch, Archbishop of Burgos, to cross the seas and consecrate the great Basilica, which now will be considered and revered as a national shrine.

Visit of Cardinal Benlloch

The Chilean people enthusiastically greeted the act of their Government. The voyage of the Spanish Cardinal to Chile and to South America has also impressed the

imagination of Catholic Spain, for it is a long time since a prelate of such high rank visited the lands conquered and colonized centuries ago by Valdivia and his hardy followers. Anxious not to be outdone in courtesy by their Chilean kinsmen in faith and blood, the King and the Government of Spain have invested the Cardinal with the highest possible powers and rank for this gracious mission, and the men and women of Latin blood and ideals, in Spain as well as in Chile and the whole of the Spanish Americas, look upon the visit of the Archbishop of Burgos as the beginning of closer ties of amity between Spain and its daughters in the New World.

England.—On May 22, in succession to Mr. Arthur Bonar Law, the Conservative Premier who, on account of ill health was obliged to resign from office, Mr. Stanley

**Stanley Baldwin
Premier**

Baldwin, Chancellor of the Exchequer in the former Cabinet, became Prime Minister. Mr. Bonar Law, however, remains the official head of the Conservative party and retains his seat for Glasgow in the House of Commons, although his ill health may not allow him for some time to take any very active part in the debates of the House. It was thought for some time that Lord Curzon, at present Secretary for Foreign Affairs, might succeed the retiring Conservative chief. But it was felt that owing to the large increase in influence and numbers of the Labor party in the Lower House, the Premiership should go to a member of the Commons. The Conservatives dared not face a situation where the wage earners, represented by the Labor party, would be denied the right of presenting their case in Parliament to the First Minister of the Crown. Stanley Baldwin, the new Conservative Premier, was born August 3, 1867. He is a son of the late Alfred Baldwin, M.P. He was educated at Harrow and Trinity College, Cambridge, where he showed some proficiency in mathematics and political economy. In the elections of 1906 he contested Kidderminster for the Conservatives, but was defeated. Besides a good business training in the steel industry he had already had some experience in politics on a minor scale in the Worcestershire County Council, and he tried again, this time at a by-election, in a vacancy in the Bewdley division of Worcester and was successful, succeeding in the Commons to the seat occupied by his father. For about ten years he attracted little attention, although he was known to be a master of figures and statistics and a close student of economic and financial problems. He subsequently became private secretary to the man he has just succeeded in the Premiership, and early in 1917 he was appointed junior Lord of the Treasury. In the following year he was invited to become Joint Financial Secretary to the Treasury. The Chancellor of the Exchequer, who was then Mr. Andrew Bonar Law, on that occasion paid a striking tribute to his financial and business abilities. In January, 1923, he came to the United States as British Commissioner in Washington, to arrange for the

payment of the British war debt to the United States. In the diplomatic circles of the capital, he made a good impression by the directness and straightforwardness of his methods.

The comments of the British press vary in their diagnosis of Mr. Baldwin's political future, but seem on the whole favorable to him personally. The *Daily Telegraph* says of him: "He has courage and resource, but he will need all his strength to win through and establish a firm upper hand in the House, without which no Administration is long lived." The *Daily Mail* writes that he undertakes his heavy responsibilities in the right spirit. "When he told the reporters . . . that he needed their prayers rather than their congratulations, he made a very excellent beginning." The *Daily Express* thinks that he will rise to the height of a great responsibility, and that he will succeed if he follows the line and policy "of the great figure who has now left the arena." The *Westminster Gazette* shows some party feeling and declares that the selection of Mr. Baldwin is a further triumph for the men who broke the Coalition. It characterizes the difference between Baldwin and Curzon as that between "tweedledum and tweedledee."

From these and other comments, both in the Conservative and Liberal press, certain outstanding impressions may be gathered. There is something like surprise at the sudden capture of the Premiership by one long considered in the light of a mere business man rather than of a professional statesman. It is felt in most quarters that another blow has been dealt to the prestige of the House of Lords in the rejection of Lord Curzon for the post of Premier which, it is thought, he would have willingly accepted. Almost all, whether Liberals or Conservative, see in the selection of the present Premier an eloquent proof of the power and growing influence of the Labor party.

As far as the list of newly appointed Cabinet officers may be taken as an indication of the political conditions, there is technically a new Government in Great Britain, but it is in reality the former Government that returns to power. Mr. Baldwin has been for some time Mr. Law's right-hand man. He led the revolt among the "die-hards" which drove Mr. Lloyd George from office, and while the late Prime Minister, owing to his illness, was unable to attend to the affairs of State, he served as Acting Prime Minister in the House of Commons.

Near East.—In Lausanne diplomatic circles as well as throughout Greece and the territories subject to the Angora Government there were evident signs of restlessness. On May 23 and the following days the tension was acute. The order for the concentration of the British Mediterranean fleet in Near Eastern waters, reported May 23 from Lausanne, may be considered as good indication of the alarm existing among the delegates over the threatened renewal of hostilities between Greeks and Turks.

**The Greco-Turkish
War Cloud**

Other unfavorable signs were to be seen in the reported destruction by the Turks of the bridge over the Maritza River, the boundary between Greek and Turkish territory, and the landing of Turkish troops on the Gallipoli peninsula. The conference itself suspended all discussion of the Greco-Turkish controversy.

The Turks deny that they destroyed the Maritza River bridge, claiming that it was struck and destroyed by lightning, and that the troops they command along the Maritza River are there only to police Thrace. But it is not so easy for them to explain the landing of their troops at Bulair on the Gallipoli peninsula. By the terms of the Treaty of Mudania, Bulair, on the neck of land that connects Gallipoli with the mainland, was not to be occupied by the Turks. For if Bulair and its isthmus were in their possession, they might completely control and even cut off all land communications between allied troops at Chanak and other points on the Dardanelles and Constantinople or other points in Eastern Turkey.

As stated last week, the present crisis both in the Lausanne Conference and outside rose from the claims and counter claims for reparations of Greeks and Turks, respectively. Every effort made by the Allied delegates for a reasonable compromise failed. Turkey is willing to push her demands to the extreme. Perhaps she may be insincere, as most of the observers at the Conference seem to suggest. The Greeks are also strongly urging her claims. They are, so they declared, in no doubt now as to their ability to back them up in the field. They assert that their army is in a better condition than ever before. They hold that their reverses in Asia Minor were due to mismanagement, and that in a conflict, should any ensue—since they will fight in Europe—their line of communication will be shorter, and they will thus possess, they say, no considerable advantage over the Angora Government. It may also be that they count on the help of such European nations as have been dissatisfied with the Turks for invalidating certain political, economic and commercial concessions formerly made to them in Asia Minor. But it is not likely that even the Balkan States, where a conflagration is most likely, will in the present situation go to the help of Greece.

It was learned on May 25, that the Greek offer made a few days previously, to cede to the Turks, Karaghatch, across the Maritza River from Adrianople, if the Turks would give up their 5,000,000,000 gold francs claim for reparations damages done by the Greeks in Anatolia, was refused. The Angora Government replied by demanding a triangle in Western Thrace in such a manner as to restore the boundary of 1912. Ismet Pasha himself felt almost sure that the Turkish demand will be rejected. Allied leaders describe as "critical" the situation growing out of the Greco-Turkish reparations controversy. Nevertheless, they hope to save the Lausanne Conference on the basis of some territorial concessions by Greece. Mr. Grew, American Minister to Switzerland, is urging his good

offices in the interests of peace and moderation both on Ismet Pasha and Eleutherios Venizelos.

On May 26 it was announced that the conference had escaped one more danger. The Greeks, after many and protracted discussions with the Turks, came to an eleventh-hour agreement with them on the reparations claims. By the terms of the settlement it was agreed as follows: Greece acknowledges her responsibility for the damage done by her troops in Anatolia, but in view of her financial condition, Turkey will not insist on payment; in return the Greeks agree that the Turks shall have Karaghatch, across the Maritza River from Adrianople, and the railroad line from Lyle Burgas to Karaghatch on the Bulgarian frontier; there is to be mutual restitution of the ships captured since the Mudros armistice in 1918.

After the agreement had been officially announced, General Pellé and Sir Horace Rumbold, heads of the French and English delegations, respectively, paid tribute to the wisdom and moderation of M. Venizelos and Ismet Pasha, and stated that in the conferences of last week, they had shown every desire and made every effort to avoid resumption of the Greco-Turkish war. But there still remain some knotty problems for the Conference to solve, among others, the question of the Ottoman debt and the question of the status of foreigners in Turkey.

Rome.—At a secret consistory on May 24, the Holy Father created two new Cardinals. They were Mgr. Luigi Sincero, Assessor of the Consistorial Congregation, and Mgr. Giovanni Battista Nasalli Rocca, Archbishop of Bologna. On this occasion, the Holy Father delivered an allocution, in which he deplored the struggles in Ireland, the situation in the Ruhr, and the events in Russia. He said that he would continue to do all in his power to alleviate the sufferings of the world.

The Holy Father expressed his heartfelt joy at the manifestations of faith and piety which he had witnessed on the occasion, last spring, of the Eucharistic Congress in Rome. The welcome which had been given to his first Encyclical, he added, had also afforded him great satisfaction, and he was still more pleased to know that the clergy and people had taken to heart the lessons he had tried to bring home to them. He was glad to be able to inform the Catholic world that the success of the missionary exhibition to be held in the Vatican in 1925 in celebration of the holy year of jubilee, seemed to be assured. The Pontiff, after alluding to the sad conditions in the Near East, and deploring the sufferings of its people, passed to the situation in western Europe. He deplored the discord he still found affecting groups in England and in Ireland. Among other things he said:

Our paternal eyes see in the crowd of combatants, some among the best of our children, beloved for various reasons by this holy Apostolic See. We see the children of the Island of the Saints, also the children of the Island of the Angels, the children of the Church's First Born, and the children of that Catholic Germany

which, despite its defection four centuries ago, has always known, even in the terrible war and in her present tribulation, how to reward us with such studious fervor and such solid industrious organization of Catholic life.

The Pontiff declared that he had done all that was humanly possible to put an end to such deplorable conditions, and added that he would not relax his efforts as long as there was any hope of success, crying "Peace" from the bottom of his heart. Alluding to recent events in Russia, which so deeply stirred the whole world, he said that the Catholic ecclesiastics executed and imprisoned had been guilty of no crime. He mentioned their names, as a roll of honor, adding that their death or imprisonment had cast special luster and glory on the Catholic faith. Pius XI also expressed paternal admiration for the Russian Orthodox ecclesiastics undergoing similar sufferings, and he invoked for all of them the humanitarian measures which the civilized world demanded.

The holding of the missionary exhibition referred to in the Papal Allocution, was announced some time ago in a Papal Brief to Cardinal Van Rossun, Prefect of the Congregation *de Propaganda Fide*, who was appointed to make all the necessary arrangements. It is the desire of Pius XI "that in this city (Rome), the capital of the Christian world, should be collected and exhibited to the public everything that can illustrate the nature and action of the Catholic Missions, the places where the great work is carried out and all that appertains to it." The Holy Father hopes that the exhibition may give not only an idea of the magnificent work carried on, but may be the starting point of a new Mission Crusade among Catholics for the conversion of the heathen world.

The Ruhr.—The outbreak of Bolshevism of which the German Bishops had given a serious warning in their appeal began in Gelsenkirchen on May 24 when organized "centuries" of the Communists set out to reduce food prices. This action was followed by looting and riots.

The shops which had all been locked at the beginning of the disturbances, were broken open and their merchandise distributed. In the struggle between the Communists and the citizens' defense forces eleven people were killed and many wounded. Police headquarters were stormed by the rioters and a Communist regime established, with the city completely in control of the Bolshevik forces. Additional French troops were sent into Gelsenkirchen, but they were ordered not to interfere so long as the demonstrators did not clash with the French military. French official authorities are quoted to the effect that Moscow has sent more than 20,000,000 Swiss francs to the Ruhr Valley in order to aid in the establishment of a Soviet republic. Two shiploads of wheat are also said to have been sent on the initiative of Moscow for the support of the Communists, particularly at Dortmund and Bochum, with promises of further supplies if needed. These state-

ments were published by the French as a reply to the charge of fostering the Communist uprising.

On May 25 the fall of Bochum was also announced. This is an important center of the Prussian steel and iron industry, besides being a coal-mining town. It is also a great center of Catholic social activity. No serious fighting appears to have taken place at Bochum, when the Communists invaded the Stinnes plant and compelled cessation of work. The 23,000 employees followed the order and laid down their tools. The total number on strike in the Bochum area is given as 60,000. No casualties occurred at this time, although the movement engineered by the revolutionists was vetoed by the labor leaders. Plundering and looting was also prevented by the discipline which the Communist leaders successfully enforced. Describing the existing conditions in his cable dispatch of May 25 to the New York *Herald* Lincoln Eyre wrote:

Meanwhile, the poilus stand smilingly by while a motley crowd of youths, with Red or anarchistic black arm bands, govern Europe's rights to her industrial regions. Thus far it must be admitted that the young revolutionaries have done rather well. Gelsenkirchen is fast returning to normalcy, and Dortmund, Bochum and Essen, where the Communist agitation is in full swing, are also comparatively peaceful.

The only property destroyed has been the police headquarters, together with a few provision stores. In Gelsenkirchen the municipal government continues to function, having accepted the dissolution of the so called self-protecting units in favor of a police force exclusively from the working class, but the selection is not limited to the Communist faction.

The protective committee in charge of policing Gelsenkirchen has issued an edict as dry as Volstead's, even beer being prohibited. The necessities of life will be rationed until wages catch up with the cost of living.

In Essen the warehouses were looted and the citizens here as elsewhere were practically helpless since their police had been disarmed by the French and so could offer no effectual resistance. There was danger, too, that the Communists would lose control over their own bands, and delegates were sent from the Bolshevik headquarters in Berlin to the countless little towns where the Communist movement was spreading. The initial success of the Communist uprising, it will be noticed, took place in the cities that had suffered most from the French invasion. To stay the disorders the German Government asked permission to send German police into the occupied districts of Essen and Gelsenkirchen.

By May 28 the police had been strongly reinforced by recruits from the unoccupied territory. The counter-revolutionary movement appears to be centered in Bochum. Its sudden assertion of power led to new collisions and further bloodshed, but the progress of the Communists was stayed and the advantage rested with the civic forces. The French continued to hold aloof, despite occasional requests from German municipalities. Their troops were confined to their quarters, making a clash with them improbable.

The Vatican as a Diplomatic Center

MICHAEL LINDEN.

THE visit of King George of England to Pope Pius in Rome on May 9 was an event of more than usual significance. It marked a precedent so far as England under Protestant rule is concerned. It was the first official visit of a reigning monarch of England to the head of the Catholic Church since Canute, the Danish ruler of Anglo-Saxon England, visited Pope John XIX in 1027.

In the United States, which alone of the great Christian powers is unrepresented at the Vatican, the visit of this Protestant monarch, accompanied by his consort, Queen Mary, serves to emphasize the amazing increase, during the past few years, of the power and prestige of the only diplomatic system in the world that has not for its purpose the promotion of national interests and which of all great diplomatic systems, is probably least known to the people of this country.

There are thirty-two nations now represented at the Vatican as compared with fourteen at the outbreak of the world war. Seven great nations, including Belgium, Brazil, Chile, France, Germany, Peru and Spain retain ambassadors at the Papal court. Argentina, Austria, Bavaria, Bolivia, Colombia, Costa Rica, Czechoslovakia, Great Britain, Haiti, Jugo-Slavia, Monaco, Nicaragua, Holland, Poland, Portugal, Roumania, Hungary and Venezuela are represented by envoys. The posts of seven other nations which maintain envoys at Rome, including Ecuador, Greece, Honduras, Paraguay, San Domingo, San Salvador and Uruguay, are at present unfilled. The only important nations, other than the United States, that have not Vatican representation, are Japan, China, Mexico, Switzerland and the Scandinavian countries.

Unquestionably, the increasing importance of the Vatican as a diplomatic center, no less than the fact that there are millions of Catholics within the British Empire, had much to do with the decision of King George to visit the Pope, a decision he maintained despite the fact that he had to brave the opposition of a very noisy element among the English Protestant denominations. The opposition of this element was a bit more violent than that manifested when the late King Edward VII visited Pope Leo XIII a few weeks before the latter's death in 1903, due to the fact that the visit of King Edward was entirely informal and unofficial while the present monarch made his visit officially and so announced it.

The late Edward VII was said to have been prompted to visit the Pope because of his personal sympathy with Catholics and High Anglicans, with whose religious view-

point he is understood to have sympathized as opposed to that of Low Churchmen and other Protestants. In the case of George V, there was no question of personal feeling involved. The King met the Pope as a sovereign ruler and paid his respects to him as the head of the universal Church.

Among the protests made against the King's visit was that of the Grand Orange Lodge of Manitoba, which insisted that the visit constituted a violation of the "Bill of Rights," inasmuch as that historic document contains an article which provides that

All persons and every person and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome, or shall profess the Popish religion, or shall marry a papist, shall be excluded and shall be incapable to inherit, possess or enjoy the crown and government of this realm.

It was this provision that would have prevented the marriage, oft rumored in the press, of the Prince of Wales with the former Princess Yolanda of Italy. The validity of the objection of the Orange Lodges obviously rested on the interpretation given to the words "holds communion with." "They evidently," says the *Washington Post*, "read 'communion' to mean 'association,' 'inter-course,' or 'communication,' and a reference to any good dictionary will show they are justified in taking that view. If, however, this construction be correct, the Bill of Rights has long since been violated in letter no less than spirit, for the King and his predecessors have for many years past maintained a British mission to the Vatican, which is certainly a way of holding association, inter-course or communication with Rome. Sensing this proceeding as unconstitutional and pressing their case home, the Orange brethren demand also the withdrawal of the British mission from the papal court."

The *Post* errs in asserting that the "King and his predecessors" have maintained a mission at the Papal court for the appointment of the British representative to the Vatican was not made until after the outbreak of the World War, when the present reigning monarch was on the throne. Great Britain, France and Germany all hurried representatives to the Papal court at that time, and all three countries, by their actions since have indicated their intention of retaining them. France and Germany have indeed already raised the status of their representatives to the dignity of ambassadors. The first and present French ambassador is Senator Charles Jonnart, a former member of several cabinets and one of the most notable achievements of whose diplomatic career was as representative of the Allies at Athens late in 1917, when he

forced the abdication of King Constantine and thus obtained the ultimate alignment of Greece on the side of the Allies. Senator Jonnart, who was recently made a member of the French Academy, has been engaged for more than a year in the delicate negotiations involved in the restoration of the legal status of the Church in France. These negotiations, which promise to bring to an end the unrest among French Catholics that has been manifested since the law of separation was enacted in 1905, are now understood to have been practically brought to an end by the common agreement to the establishment of "diocesan associations" in that country. A definitive agreement is expected to be reached this month. The prolonged negotiations have had the effect of riveting the attention of the French people on the Vatican diplomatic system, which is headed by Pietro Cardinal Gasparri, the Vatican Secretary of State.

Nor are the French and British the only people who have had reason to take cognizance of the Vatican as a diplomatic center during the past year. In Japan the question of representation at Rome has been the subject of not a little political dispute. When the matter was first broached there was immediately great agitation against Vatican representation on the part of the Buddhist priest and mass meetings were held in many Japanese cities with the object of stirring up opposition. The Ministry and the Diet were petitioned against voting favorably for the project.

The answer of the Japanese Government to this Buddhist opposition aimed at dispelling the idea that the appointment of an envoy would have any religious significance, pointed out that such relation would be simply a recognition of the Vatican's increased influence, and explained as briefly and cogently as possible the exact status of national envoys to the Holy See and of Papal diplomatic representatives abroad.

After pointing out that the number of national representatives at the Vatican had increased from fourteen before the war to more than double that number, the statement continued:

It behooves the Japanese Government to grasp all available opportunities to make our real intentions known to other countries, so that misunderstanding may be dispelled, and also that it may become easier to prosecute our diplomatic policy. It is important that we should promote amongst foreigners a better and fuller understanding of Japan's pacific spirit through a Power having more than 300,000,000 adherents scattered throughout the world. It is necessary to Japan, as one of the great powers of the world, to keep herself well and promptly informed as to the course of events in various quarters.

The proposed maintenance of a Japanese Minister at the Vatican does not involve any question as to whether or not the Vatican is recognized as a State. Any opinion that an exchange of envoys violates international law is due to a misunderstanding of such law.

From a religious point of view there is nothing incongruous in Japan's maintaining a delegate to the Vatican, when the object is simply the meeting of diplomatic requirements. The proposed envoy, to be named entirely from a diplomatic point of view, can-

not in any way affect our religious administrations. We shall receive the envoy from the Vatican as a diplomat, granting him the same privileges that are enjoyed by ambassadors and ministers from other countries. He will not be permitted to engage in religious propaganda in this country. Such propaganda is left to missionaries, who will continue to be under the supervision of the Minister of Education.

The Constitution of Japan expressly recognizes freedom of faiths and religions, so that the propagation of Catholicism is the same as with other creeds of religions that are lawfully permitted. The exchange of envoys with the Vatican cannot indicate any extension of the Pope's sovereignty to Japanese territory, and it is impossible that there should be any Japanese submission to Papal taxation or interference.

The Buddhist agitation was deplored by many Japanese newspapers, the *Yomiuri* of Tokyo pointing out that Great Britain and France consider it advisable to have their representatives at the Vatican, and adding:

It is not proper for religionists to meddle in matters of a delicate international nature, and it is less becoming for them to assume a threatening attitude. The consternation of the Buddhist priests is due to a realization by them of the emptiness of their own religious Faith.

Despite the appeal of the Government and some newspaper support, however, the bonzes were successful in their opposition to the exchange of envoys. The Pope at present sends a representative to Japan, as he does to the United States, but he is known as an Apostolic Delegate and is not officially recognized by the Japanese Government, any more than is the Apostolic Delegate to the United States, who has his residence in Washington, recognized by this country.

The present Apostolic Delegate to the United States, Archbishop Fumasoni-Biondi, was the first Apostolic Delegate to Japan. He assumed that post in 1920 and so favorable was the impression he made that, when he was recalled to Rome in 1921, certain distinguished Japanese expressed the wish that he might return to Japan with the title of Nuncio, which is given to Vatican representatives in countries which have not formally established diplomatic relations with the Holy See. Following his recall to Rome, Mgr. Fumasoni-Biondi was made secretary of the Propaganda. He arrived in this country to succeed the present Cardinal Bonzano, who had held the post of Apostolic Delegate since 1911, in March this year.

Mgr. Fumasoni-Biondi is the fifth permanent Apostolic Delegate to be sent to the United States. The first was Mgr. Francis Satolli, who served from 1893 to 1896. He was succeeded by Mgr. Sebastian Martinelli, who served from 1896 to 1902 and was succeeded by Mgr. Diomedeo Falconio, the predecessor of Cardinal Bonzano. It is perhaps significant of the importance that the Holy See attaches to the position of Apostolic Delegate to the United States that all those who held the post were made Cardinals on being recalled to Rome, where with affectionate zeal they watched over American interests at the Vatican and interpreted to sympathetic audiences the culture of our country. To them is due the esteem in which for years past successive Popes have held the American Church.

A Search for a Protestant Pope

THOMAS F. COAKLEY, D.D.

THE Protestant International Christian Unity League has just published a book by Henry Wallace Dowding entitled "Will Protestantism Be Overthrown?" We do not know what authority the author enjoys in Protestant circles, but the admissions he makes, the suggestions he throws off, and the conclusions he reaches are among the sanest and most thought provoking put forward by any Protestant writer in recent years. It is a passionate plea for Christian unity that he makes in his volume of nearly 265 pages. He affirms that unless Protestantism takes stock of its present status, and energetically sets about to combine into one fold and under one shepherd its scattered, conflicting, discordant, and contradictory units, it will speedily disappear from the earth.

These are hard and bold words but they are Mr. Dowding's own expressions. "Protestantism as it exists cannot survive," he says (page 34). "For it is a travesty upon ideals of the Christian religion (page 41). 'Its very name' (page 65), 'having served its original purpose is no longer in harmony with the aims and ideals of modern Christianity,' for 'Protestantism as a protesting force has had its day' (page 26). 'The Protestant Churches are in danger of being supplanted,' nay 'the position of Protestantism in the world is not reassuring to those who take a broad outlook upon the progress of mankind' (page 115). Mr. Dowding is strangely in discord with the Federal Council of the Churches of Christ, which reports the flourishing state of the Protestant body in the United States, for he tells us (page 16), "In point of numbers the Protestant faith is amazingly weak," and later on (page 25), he calls it a "dismembered body, some parts of which present a pathetic spectacle of weakness and inefficiency."

We cannot at this moment recall any Protestant writer who has charged Protestantism as a whole with such high crimes and misdemeanors as does Mr. Dowding when he utters this wholesale indictment of his brethren:

Protestantism has not only wasted much of the world's money, time and manhood, but it has jeopardized millions of immortal souls by fostering uncertainty and doubt, because it has reduced the stature of spiritual manhood; it has retarded the world's progress in the work of human redemption; it has blurred the vision of the souls of men and stunted the growth of useful knowledge. It has left Christendom disunited and weak to grapple with the great problems of the twentieth century (pp. 57-58).

These, be it remembered, are no anathemas of a medieval occupant of the See of Peter, but the measured sentences of a modern Protestant author. The volume to which we refer is by no means an exhaustive treatise upon the perils to which modern Protestantism is exposed, and countless others might well be advanced by those who have given the subject some study; but the most interest-

ing point of Mr. Dowding's lament is that, with singular logic, he strikes the keynote of the whole difficulty.

He wants a Pope, and he wants him at once. But he desires no mere shadowy Papacy; he wants one not merely of honor, but of jurisdiction, an effective, commanding Pontiff, who can impose obedience upon the rebellious Protestant sheep who are wandering without a shepherd for their wayward and disunited souls. He laments (page 24), that "the one great need of the Protestant Church today is central organization and supreme authority." He realizes that the principal doctrine of Protestantism is centrifugal in its action, and he wishes to discard it as a burden no longer tolerable.

We have learned at a great cost, he says (page 20), that any great system without a head cannot long exist in a world like ours. Glance around you and you will not find another such group of 200,000,000 (*sic*) souls without a court of final appeal; divided into hundreds of separate camps, each one forming its own creed; making its own laws; placing its own interpretation upon the Bible (p. 20).

We may remark in passing that it is doubtful if there are in the entire world today one-half the number of Protestants claimed by Mr. Dowding. His solution is to de-Protestantize Protestantism. But he might just as well try to make a circle that is not round. He wants one Pope, or at least a very few Popes, to replace the innumerable Popes who arise from the fact that every man sets himself up as a Pontiff. For he says (page 30), such a representative body must have a great Head in the personality of some man or men of great learning, virtue and faith, who should be the "last court of appeal," the great controlling mind, the paternal personality to whose wise and mature judgment in case of final jurisdiction the body would yield willing obedience (p. 30).

Mr. Dowding does not fail to see that this runs counter to private interpretation of the Bible, the favorite doctrine of Protestantism, and the very heart and core of their religious system. It has been in fact a veritable boomerang to evangelical churches, for he tells us (page 111), that "it has placed within reach of the people the means of sitting in judgment upon the Church." The Church does not speak with authority where every one is in supreme command, and this illogical position is not hidden from Mr. Dowding's observant eyes for he assures us (page 23), that "one of the greatest curses of the Church of the twentieth century is the use of what is known as 'personal interpretation of Scripture,' the utter lack of uniformity in our approach to and handling of Divine truth." Mr. Dowding does not dwell much upon doctrinal matters, being concerned with the great outline of the unhappy results and condition of Protestant disunion, rather than sketching details. Yet from time to time he does give voice to his anxiety over the quality of the dogmatic teach-

ing one finds in the Protestant communion. He tells us that "Protestant churches are not maintaining the high standards of Christian teaching and living which Christ imposed or that their creeds and Church discipline call for" (p. 111). And this, too, in spite of the Anti-Saloon League, and the hundreds of other anti-this and anti-that societies that are such outstanding features of Protestant life in America today. He thinks Protestantism might begin to preach Christ and Him crucified and that its emphasis might well be shifted from accidentals to essentials, for he asserts that "Protestantism is in danger of being overthrown by its attitude towards the Founder of Christianity" (p. 196). The startling headlines in countless American dailies that faithfully report the anti-Christian theological aberrations of Protestant divines weigh heavily upon Mr. Dowding, and lead him to say:

If we question Christ's origin, deny his Divinity, and divest his teaching of their supernatural authority, then the Protestant churches have no adequate foundation left upon which to continue building a church capable of meeting the world's needs and redeeming mankind.

Referring to the passion for notoriety at the expense of sanity, and the highly sensational sermons that issue in an unending stream from Protestant pulpits, he says: "What a medley of divergent notes they contain; what almost contradictory ideas advanced; what a variety of doctrines propounded, interpretations indulged in" (p. 22). So soon after the Protestant world acclaimed the four hundredth anniversary of Luther's break from the Papacy, it is rather startling to read the modern Protestant longing for a Pope. That which they rejected some 400 years ago they now wish to be the very head of the corner. Indeed, Mr. Dowding solemnly assures us that if Luther were here today he would set about reforming Protestantism (page 9), and "he might seek to overthrow much which in the name of Protestant Reformation the churches have built up, by reason of the mistakes into which millions of his followers have fallen" (page 8).

The volume is singularly free from the invective against Rome that one has grown to expect from most Protestants who write on theology. Mr. Dowding has, of course, some references to the Catholic Church, and they are on the whole quite to the point. He says that "One of the strong points in the Catholic Church is that she never permits secular gatherings within the walls of the buildings consecrated to worship while the very reverse is customary among Protestant Churches" (p. 228).

We believe [he continues] that one of the outstanding weaknesses of the Protestant churches today is the lack of reverence and respect for sacred buildings. If our church buildings are to be used as lecture halls and music academies, movies, etc., then the spirit of worship will die out of the human heart (page 228).

He goes on to say that "the lack of reverence for spiritual things and sacred places is one of the outstanding weaknesses of our times" (page 220). While multitudes of Protestant ministers are busy denying the divinity of Christ, Mr. Dowding calls attention to a highly

satisfactory condition existing in the Catholic Church; it is the position which the Founder of Christianity occupies in its worship and service. The very ritual of the Church makes it impossible for the priest to obscure Christ or to limit His presence, power or Person. Christ and the Cross are so intimately interwoven with all the ceremonies of the Church that he is compelled to keep Christ and all His divine nature before his people (page 220).

To the lack of religious ceremonial in Protestantism he contrasts its rational employment in the Catholic Church by saying that

just as enterprising business men of the world are learning that people are reached and interested through their outward senses and that it is possible to reach the soul through the medium of the body, so the Catholic Church has for centuries used these ceremonials to introduce and instil great and profound truths into the minds and souls of their communicants (page 219).

From the sad spectacle of a disunited, discordant Protestantism, he turns his heavy eyes to the Catholic Church, which he says (page 220), "has given the world the greatest example of unity among her own people that has ever been witnessed, the unity within her own borders has amazed the world." Nor is this the only time he has been moved at the wondrous harmony of Rome (page 20), "its unity of purpose, its conformity of belief, its unbroken ranks, its part in the great humanitarian work of making a 'better world' its solid front against immorality and crime, and above all, the distinguished part it has played in promoting world peace."

Surely such a frank heart-searching of Protestantism by Protestants themselves cannot fail to produce happy results tending more and more toward the much desired Christian unity. The field seems already white for the harvest. The most amazing thing about the book is what Mr. Dowding is on the point of saying a hundred times, but which he has not the courage to admit. Protestantism cannot forever blind itself to the light that is shining all about it. If Protestants seriously want Christian unity, a unity that is really one, an undivided, inseparable, indivisible entity the most logical and consistent thing is to unite with that Church of Christ which for 1900 years has presented to the world the largest and the only existing spectacle of the Christian unity he desires.

Catholic Life in Vilna

M. C. CHOMEL

WE entered the quaint, old, domed city of Vilna through the *Ostrobrama*, Gate of the Virgin, a high arched portal, with a small chapel over the arch. Here, passing under the bridge, my escort, an American Protestant, removed his hat; the chauffeur followed his example, and a group of Jewish boys uncovered their heads. "Every man who walks here goes uncovered, Jew and Gentile," said the American, who hastened to explain: "It is in honor of the Black Virgin, whose shrine you will see as you pass out."

I saw a score of men and women kneeling in the street, wholly absorbed in prayer—indeed the narrow street was

almost crowded. The eyes of all were turned upward to the big window that formed the front of the tiny chapel. The curtains were drawn back from a picture over the altar, where candles burned. Byzantine in style, the picture was seen to be painted on wood, but covered with gold and silver, except for the hands and face.

The American, who had lived in Vilna for two years, and was plainly impressed with the spirit shown by the people under persecution, told me something of the history of the picture, which was brought from Italy to be placed in the chapel, in 1671; since that time it has been a point of national pilgrimage. The present Pontiff, while in Poland, made a visit to the shrine.

A dozen times that day we passed under the arch. Each time the Blessed Sacrament was surrounded by its guard of honor. Always the passers-by walked bareheaded, reverently if of the Faith, or as willingly conforming to a fixed custom in the case of non-Catholics. And every day and all day it is the same, just as it has been for centuries.

No one could look unmoved on a national tribute to Mary, such as was witnessed the following day, when a pilgrimage arrived in Vilna. Mass was celebrated, the people kneeling in the public street, as the chapel is only large enough to accommodate the celebrant. The most impressive fact about it was that nobody scoffed. There were in Vilna at that time relief workers from various religious denominations, some frankly propagandists, but I did not hear a word about "superstition." The simplicity of that open and unaffected demonstration of the love of a whole city for the Mother of the Redeemer silenced cynicism.

Vilna lies in the northeastern point of Poland, where that country, Latvia and Soviet Russia meet. For centuries it has stood as a Catholic outpost. Essentially Polish in tradition and population, it offered steadfast resistance to Lithuania's claim to it as her capital city. Now that the fate of Vilna district has been finally settled by the League of Nations' award to Poland, it is to be expected that nine years of constant warfare will be followed by a peaceful regime under Polish rule. Such at least is the ardent hope of the majority of the population.

Vilna, storm center of the ages and held by Russia for the past one hundred and fifty years, has gone through seven occupations since 1914, when Germany took it. It was wrested from them by the Bolsheviks, who in turn, were driven out by the Poles. A second time the Bolsheviks conquered, turning the city over to the Lithuanians. But the latter were driven out by Polish insurgents under Zeligowski, who was in control at the time I was there. There was constant border warfare between the Poles and Lithuanians, and we were required to be very careful in crossing, soldiers usually acting as escort. The population of Vilna had dwindled and the destruction was great. In the many invasions the houses had been despoiled and not much was left. Housed in a palatial residence, I had

not a single chair. The beautiful rooms exhibited a vast emptiness.

The shops were open however and the people were showing a good deal of courage in trying to help themselves. True there were far too many curio-shops where the distressed populace had sold its treasures, and which the shopkeepers were more than willing to transfer to foreigners in lieu of the greatly coveted American dollar. The hospitals were in terrible condition, but the American Red Cross was on the ground and was equipping them as fast as possible.

During my stay there was inaugurated, under the auspices of the Catholic Bishop, a charitable work known as the "Drop of Milk," for the care of babies. This action was actually under control of a committee of local citizens, but was planned and installed by American agency. It has been the consistent policy to create these welfare stations for children, financed by American money, for permanency, and to that end the actual control and management has been vested in local committees, of which Catholics form a not inconsiderable number.

The "Drop of Milk" was opened with a gala occasion attended by the Bishop and local clergy. The Bishop invited me to visit him the next day, which I did, accompanied by an interpreter. He had suffered long persecution, having been detained as prisoner in the detention camps of the Germans and in the Soviet prison. In fact he had been home from Russia only two months, after an imprisonment of seven months. Prior to that he had been a prisoner in Germany six months. Of hardships and hunger he refused to speak. From the Americans however I had learned something of his sufferings and the bravery with which he had endured persecution. The feeling against Germany was intense, and the Germans were even more feared for their cruelty than the Russians.

A hopeful note was the reopening of the historic old University of Vilna, conducted for centuries by the Jesuits, and closed for the past hundred years. Founded in 1578 by King Stefan Bathory, the University had been open for 250 years, until closed in 1830 by the Russian Czar Nicholas I. It was triumphantly reopened at Easter 1919, when the Poles drove out the "Bolos."

The Catholic history of Vilna goes back to 1386, when Jagiello, Prince of Lithuania, received baptism and was followed into the church by all the people. The cathedral of St. Stanislaus, begun in 1387, stands on the very spot formerly dedicated to the temple of the pagan gods.

Situated on the hills, Vilna is set off by the Vilza river. It is surrounded by pine forests, orchards and farms. But as the agricultural districts lay directly in the path of the fighting armies, the resulting destruction was stupendous.

Striking into the interior we followed the Hindenburg line. Standing sentinel at Widsey, once a prosperous town, was the skeleton of what had been a beautiful church, now a tumbled mass of masonry. On to the

trench lines there was not a field in cultivation, not a house, nothing but unending lines of barbed wire and deep earth wounds. But wait, what are those mounds? "The old German dug-outs," said the guide. "Come and see."

In all of them human beings were living, and so many children! It was there that I first saw babies who had died of hunger. They were refugees who had come out of Russia, Poles chiefly, who had been driven before the Red army and found themselves caught in the famine and horror of the Bolshevik ruin. Thousands of them had crossed the border and were existing as best they might. Few had possessions and the district had been swept bare

of food. But it was in that devastated land that I received an impressive lesson in faith. Through all their wanderings the unfortunate people had clung to what was dearest to them, the small statues of the Blessed Virgin—and of these they made shrines in their dark dug-outs.

I paint this picture to show how the strong faith of these unhappy refugees survived terrorism and even death itself in that period of Red terror. And now that borders have been definitely fixed and Vilna included in the Polish Republic the people will feel more like attacking their problems of reconstruction. There can be no question of their courage and willingness.

Control Over Ships in Port

ELBRIDGE COLBY

THE Supreme Court has decided that the United States can control for purposes of the Volstead Act the cargoes and ship's stores of foreign merchant vessels in American ports. When a French liner with a stock of claret or a Cunarder with a supply of Scotch comes in past the Ambrose Light, the prohibition laws may be invoked against it. Let us see the consequences of this decision. Also some of the history of similar ideas.

It has long been acknowledged that a ship is under the laws of the nation whose flag she flies at her stern. This is true and unquestioned on the high seas. But is it true when a ship comes within the territorial limits of another country? Is it true when the three-mile limit has been passed and the harbor bar crossed and the docking accomplished? Does a ship at quay become a part of the land? This is important, because as Chief Justice Marshall said over a hundred years ago, "the jurisdiction of the nation within its own territory is necessarily exclusive and absolute." In other words, shall the ship be forbidden to have liquor on board because the local laws forbid it, or shall she be permitted to have liquor on board because the laws of her own nation permit it?

The Supreme Court has just given its answer as of the year 1923 as follows: "During her stay she is entitled to the protection of the laws of that place, and, correlatively, is bound to yield obedience to them."

In 1868, when an American citizen by the name of Anderson committed a crime on a British vessel in a French river, the English courts held that the English laws applied on an English ship "as far as the tide ebbs and flows." The decision also granted, however, that he was also "subject to the laws of France, which the local authorities of that realm might have enforced if so minded." Two years later a Belgian subject and member of the crew of a Belgian steamship murdered another

Belgian member of the crew while the boat was tied to a dock at Jersey City. He was arrested under American law, and the Supreme Court held that the ship was "subject to the laws of the place where it goes." These were both criminal cases. In both cases it was held that both laws might apply. And the law applied in each case happened to be the law under which the police officials took up the matter and prosecuted. There is no conflict here. There is merely what is called concurrent jurisdiction. A man may be tried under either law. Nor is there very much at stake, for the act is recognized as a crime by both nations. The rights and wrongs of the deed are plain. The only argument is a legal one to be mellifluously phrased by barristers before a judge.

In the question of prohibition the circumstances are, however, very different. The laws differ. What is an offense under one jurisdiction is not a crime under another jurisdiction. Will France stand silently by while her nationals are proceeded against for doing on a French ship in American waters what is perfectly proper for them to do in France? Will England protest? It has long been felt, it has commonly been granted, it has often been said in treaties, that the nation which controls the port will take no action against a foreign ship provided that ship and its personnel do not "disturb tranquillity and public order on shore or in port." This principle and this point had a great determining influence in the two cases of the American citizen on the French river and the Belgian subject in the American port already mentioned.

This principle is a powerful one. It is founded on the right of a nation to self-protection, even beyond the range of its cannon. As long ago as 1736 the British adopted what is known as a "hovering act," extending the distance within which that nation might exercise control for the prevention of smuggling. Our revenue officers have been accustomed to board vessels quite beyond the accepted

limit of three miles. More recently when liquor-bearing vessels stood out at sea and communicated with the land through their own small boats, American officers seized the ships and were upheld by American courts, and this without successful interposition by a foreign government. Even the most active trading nation arguing most strenuously for the freedom of the seas will grant that a shore nation is justified in taking forceful action against ships far from shore when those ships conduct themselves in a manner inimical to the laws of the land. The critical point at issue is whether or not tranquillity and public order on shore are disturbed.

However, we are not here dealing with crimes *mala per se* as the lawyers would remark. We are not even dealing with open and roisterous drinking upon steamers tied at a dock, which might justifiably be interfered with as a pernicious example to the shore population and an exasperating instance of merely technical discrimination. We are not even dealing with the question of a rum fleet lying just beyond the legal limits of our marginal waters and perhaps surreptitiously transshipping into private motor boat or bootlegging schooner what the authors of the Eighteenth Amendment deemed too intoxicating an article for the American public. We are dealing in the last analysis with bottled merchandise that might be passing through in bond. We are dealing with ship's stores that might be locked under seal. We are dealing with corks that will probably never be pulled and liquor that will probably never be spilled within our jurisdiction.

We have two questions to decide in this regard. Does liquor not to be used at our shores or within our land, actually constitute a menace to the peace and tranquillity of the country? The only reasonable answer is that it probably does not constitute such a menace. The only way in which it might, would be as the result of fraud. Clandestine visits might be paid to the ships and supplies of liquor removed and so introduced into the land supposedly made dry by the Volstead Act. In other words, smugglers might work in the darkness of the night and so offend. Still, that is no new question. Any member of any crew of any ship might secretly smuggle ashore anything he so desired. Certain steps have to be taken to prevent this. They have to be taken with respect to other things. Why will they not suffice with regard to so bulky and difficult an article as liquor, which is hard to conceal, as many a bootlegger has probably discovered?

"Importation," says the Supreme Court, declaring it speaks in an ordinary and not in a legal sense, "consists in bringing an article into a country from the outside." It is hard to see the reason in this. It is hard to see how other nations will accept it very readily. Goods passing in bond from Manitoba through New Orleans or from Montreal through New York are hardly "imported" into the country. There seems a real distinction between carrying something *into* a country and carrying it *through* a

country. There certainly is a great difference to an "above-quota" immigrant between landing at Ellis Island and landing at Battery Park. The Supreme Court may be right; but will the other nations of the world agree? This is the second question.

This second question is raised here because it will exert a cogent effect upon our foreign relations. We may forbid our ships at sea to carry liquor, or to sell liquor. Can we impose such restrictions and inconveniences upon foreign ships entering our ports? The law may be definite and conclusive. When it becomes a question of international policy, are we so correct? It is true that we may admit foreign ships to our shores and harbors under such restrictions as we deem proper. But should we impose such restrictions as will disturb the shippers and ship-owners of those foreign countries who can in one way or another bring pressure upon their Governments to bring pressure on our Government, and so create international complications in the way that all serious international complications arise, not over points of law in dispute but over matters of trade?

When our representatives argue the matter with the representatives of those other nations, they will probably be informed, and properly informed, that "the municipal laws of a country cannot change to law of nations so as to bind the subjects of another nation." They will have to defend in international law a local law which is out of harmony with the sentiments and opinions and practices of other nations. "The mischief to be prevented in prohibition enactments," says the Attorney General, "has been construed as the use of intoxicating liquor as a beverage." And the representatives of other nations, the Governments of other nations, the peoples of other nations will not be inclined to admit that to be a "mischief." They will not feel that the presence—not the use, mind you—of liquors on board of ships in port is contrary to good order, peace, and tranquillity of the folk on shore. There will be a conflict of ideas as well as a difference in law. There will be conflicts in prejudices. As long as the possibility of such conflicts persists, our Government and the persons who direct it and the people who influence it—by their votes or otherwise—will do well to see that the possibility remains a possibility only and does not grow into a probability, much less a certainty, of international opposition.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Making American Cardinals

To the Editor of AMERICA:

With the announcement from Rome that the Holy Father at the last Consistory created two Cardinals there comes the usual "gossip" whether or not the representation from the United States would be increased later. In this connection a letter published by Archbishop Purcell in the *Cincinnati Catholic Telegraph* of July 5, 1875, has a present interest:

With all the good feeling possible and perfect good nature

the undersigned rises to answer a question started in some of our newspapers:

1. Did Abp. Purcell oppose the creation of an American Cardinal? Answer: He did not, this year or the last. But he did twenty-four years ago, not exactly oppose it, but he did in 1851 state to the Cardinal Prefect of the Propaganda the opinion of Abp. Kenrick of Baltimore that it was then inopportune and premature to create a Cardinal in the United States. This subject was then discussed, and our Chargé d'Affaires in Rome, Mr. Cass, had rather much to say on the subject. Archbishop Hughes and Purcell were then in Rome, where each received the pallium from the hands of his Holiness, and the latter took occasion to ask the Holy Father if it was true that the former was to be raised to the Cardinalate, the rumor being at that time current that Abp. Hughes had received a subsidy from the Leopoldine Association of Vienna to enable him to meet the expenses of the high dignity. The Holy Father smiled at the ruse adopted by Abp. Purcell to find out the truth, and replied: "It is true that the American Government has asked for the appointment of a Cardinal, not *celui-là*, *mais un cardinal* (not him, but a Cardinal), and I answered: 'There was then no place of Cardinal-Priest vacant.'" This was true, and at the same time quite diplomatic on the part of his Holiness.

Second question. Was Abp. Hughes not made a Cardinal because of his having opposed the definition of the Pope's infallibility? Answer: No, for Abp. McCloskey also opposed it. He was one of some ten American Bishops who signed a paper addressed to the Holy Father, deprecating the definition, as did seventy other Bishops. And the fact of the Pope's making him Cardinal, and sending the pallium to the Prince-Bishop of Breslau, and laudatory letters to Bishop Dupanloup, who also spoke and wrote against the definition, proves that the Bishops have perfect freedom of speech, and that they not only incurred no disfavor, but have been commended by His Holiness for their ingenuousness and a certain decent independence which, if censured elsewhere, is not placed under the ban in Rome.

J. B. PURCELL,
Abp. of Cincinnati.

It will be remembered that after Archbishop Hughes had returned, in 1862, from his successful diplomatic mission abroad President Lincoln directed Mr. Randall, the American Minister at the Holy See, to convey to the Pope an official intimation that the President would feel particular gratification in any ecclesiastical honors that his Holiness might in his discretion confer on the Archbishop of New York who had just rendered so signal a service to his country.

Brooklyn.

T. F. M.

Catholic Seamen Not Neglected

To the Editor of AMERICA:

In the issue of AMERICA for May 5 I read the complaint of E. J. Stanley, a member of the Mercantile Marine, who states in his letter on "Seamen's Clubs" that he has been coming to New York for some time and that he has never heard a seafaringman speak of a Catholic Seamen's Mission. He states that one goes ashore and beholds buildings of the Seamen's Missions, the New York Port Society, the Y. M. C. A. Mercantile Marine Rooms, etc., but no Catholic Seamen's Mission. He continues and says that you need but go along the North River piers and you will find seamen at corners, or sitting on the curb of the sidewalk smoking. In reply I would state that when he leaves the pier he like many others heads for Twenty-third Street, and then eastward to enjoy a movie or the bright lights of Broadway, and in so doing he passes the two missions he mentions. The next time he is in port we advise him to stroll southward, along West Street, and he will find the American Seamen's Friend Society, located at 507 West Street, the Catholic Reading Rooms for seamen, located at 422 West Street, a branch of the Church Institute, located at Houston and West, and the Church Institute, located at 25 South Street. The first and last mentioned are combination missions and hotels for seafaringmen.

No, no, Mr. Stanley, the Catholic seamen coming to New York

have not been neglected since 1884. You need but ask some of your fellow shipmates: "Who is Father Magrath?" They will answer: "Have you never met him, where do you go when you are in port?" The Catholic Seamen's Mission was founded in 1884. In 1902 it acquired new quarters at 422 West Street, between Perry and West Eleventh Streets and it is still there. About ten years ago the Cunard Lines and the Mercantile Marine Lines were wont to occupy the piers directly in front of this Catholic Seamen's Mission. Since then they have been occupying the piers of the Chelsea section, from Gansevoort to West Twenty-third Streets, some distance, I admit, from Father Magrath's Mission.

Catholic Seamen have not been neglected, they have rather been befriended, encouraged and protected. The work of the Catholic Seamen's Mission has not been confined to within four walls. Out into the night has Father Magrath gone, strolling along the river front, and wo betide the one who bothered a seaman. The newspapers of this great city have constantly praised Father Magrath's muscular Christianity and have given him many conspicuous sobriquets. When conditions would permit, he was wont to gather around him on a weekly concert night from 400 to 500 men, without going aboard a ship for them or giving out tracts.

In speaking to Father Magrath about this complaint, he remarked, that there were many Catholics on the steamships who have never by their presence at the mission, or by recognizing him when he did visit the ships, showed any sign of the Faith of their parents. Those who wear good clothes, white shirts and collars are not looking for missions in New York. It is the men of the hold of the ship, who struggle daily with the temperature at 120, amid oil, coal and dirt, who appreciate missions and the good that is being done for them.

New York.

JOHN J. CASSIDY.

Catholic Growth in the United States

To the Editor of AMERICA:

Writing under the heading, "Catholic Growth in the United States," in the issue of AMERICA for May 26, Mr. Peter S. Garrett, of Washington, seems peeved at the marvelous growth of the Catholic Church in the United States. His noble brow is corrugated by dark lines of pessimism as he reads the official Government statistics quoted under the above title in my letter in AMERICA for April 21, and in clarion tones that exhibit him as a magnificent type of splendid indignation he cries aloud: "Where and in what place" can these figures be found? "If our Government did put forth such a statement, on what grounds is it based?" "Where and how did the Government assemble the facts which justify the statement." "The statement which he attributes to the Government is false."

There is a saying that nowhere is Washington less known than by Washingtonians. I propose Mr. Garrett as a standing proof of that statement. He lives in Washington, but his letter indicates he is unaware that the United States Government Bureau of the Census issued two volumes of statistics entitled "Religious Bodies, 1916." And in order to give him a good start in his comparisons, may I tell him that the figures to which he makes such uproarious exception are found in the first volume of the Government Religious Census, 1916, pages 115 and 116, the section being entitled "Summary of Statistics for Counties."

I respectfully refer to the Federal Census Bureau for a reply to the rather impolite epithets that Mr. Garrett hurls so defiantly and so unceremoniously at them. Everybody is wrong except Mr. Garrett! All are out of step but he! I am certain that Mr. Rogers, the able and genial Director of the Government Census Bureau, must feel humiliated beyond expression that so luminous an authority as Mr. Peter S. Garrett of Washington has repudi-

ated, despised, rejected, and condemned the United States Census figures, and that, too, without even knowing that those figures exist!

These remarks may be applied also to Mr. John F. X. Carroll, of "Dynamic Detroit," no less! who, under the same heading with Mr. Garrett, rushes into print in your columns for May 26 to say a whole lot of "sassy" things about me. Mr. Carroll does not seem to understand what I was writing about in my article on the "Growth of the Catholic Church in the United States." Indeed, he even says he does not, and he misses the whole trend of the article. What Mr. Garrett, Mr. Carroll, *et id genus omne*, should do is to disprove the facts furnished from the official Government statistics. May I hint to them, for they seem to be unaware of it, that this cannot be done by their mere unsupported statements, however ungracious the language in which they are expressed.

Pittsburgh.

THOMAS F. COAKLEY.

The New York Tercentenary

To the Editor of AMERICA:

I think it was Bishop England of Charleston, S. C., who first called attention to the Catholic losses in the United States, estimating the number at that time as 5,000,000. At the Chicago Catholic Congress in 1893 Miss Elder, sister of the Archbishop of Cincinnati, read a paper entitled "Our 20,000,000 Loss." Mr. Wear's recent article is rather startling, still I have no doubt that our losses mount into many millions. I am running into present day losses frequently, and the number is growing. Nothing has seriously been done to stop the leakage, and it continues with undiminished vigor. A thoughtful Catholic recently reminded me that the ancestors of 90,000,000 Americans were Catholics 500 years ago.

If such a situation remotely existed in any department of business, those interested would be aroused to find remedies immediately. Conventions would be held in every corner of the land, exhaustive investigations would be made, and nothing would be left undone, not alone to stop the leaks but to possess all the territory not already covered.

More than 700 national and international conventions were held in New York in 1922. In addition there were over 1,000 State and local gatherings; and many hundreds of conventions, great and small, were held throughout the length and breadth of the land. Big business has spent millions on its conventions and expositions, and finds "it pays," notwithstanding the highly developed up-to-the-minute organizations that are supposed not to have overlooked the minutest detail.

In commending Joseph Rogers' suggestion of May 5, Mr. Newman justly says: "All interests get together frequently, except Catholic interests; and Catholic interests are the most important." Who will gainsay this statement? And this being true, if less important interests find it necessary to get together for the exchange of thought, for the taking account of stock, for the stopping of leaks, for the correction of abuses, for the extension of their undertakings, and for the stimulation and revivification of activities all along the line, how much more necessary for us Catholics to adopt these measures.

We delude ourselves with the belief that we are making great strides, when the truth is that we are not holding our own. Inroads are being made on every side. Dr. Coakley said in AMERICA some time ago, that: "We are cribbed, cabined, and confined by 400 years of parochialism," that has left us in our present inefficient and helpless state. Let us adopt twentieth century methods; and a reformation will soon be under way that will regain our lost millions, and eventually make the world Catholic. By all means let Newark, Brooklyn, and New York, unite in a Catholic demonstration.

Brooklyn.

M. J. O'CONNELL.

Associated Advertising Clubs

To the Editor of AMERICA:

There have appeared in AMERICA within the past few months several articles dealing with different phases of advertising. I take it, therefore, that mention of an advertising event of world-wide scope, soon to open at Atlantic City, will prove interesting.

The nineteenth convention of the Associated Advertising Clubs of the World will be held at Atlantic City June 3-7, and will engage the interest of not less than 5,000 business men from all parts of the United States. In fact, this convention is known as the greatest of all our business meetings. The country's outstanding executives welcome the opportunity of participating in the program. A delegation of one hundred British newspaper men and representatives of leading business houses will attend, as will representatives from practically every foreign country. A feature of great interest will be the advertising exhibit, a strictly educational exhibit of tremendous importance to every person who is interested in advertising, whether from the viewpoint of the manufacturer or the professional advertising man. England, Canada, Australia, India, Japan, China, France, Germany, South America and Mexico are among the countries that have contributed, through the cooperation of the United States Department of Commerce and its representatives abroad.

The Associated Advertising Clubs is composed of 300 individual advertising organizations, and has a membership of 25,000. Ex-Secretary of Agriculture Edwin T. Meredith was serving as president of the Associated Clubs when he became a member of the Cabinet. His successor, Secretary Wallace, will be a speaker at Atlantic City. I recall that the convention held in Philadelphia was deemed of sufficient importance for the President of the United States to make the trip there in a special train. And there was a Mass on the opening Sunday, in a down-town church, with a special "advertising" sermon. In St. Louis the Archbishop appeared on the platform during the Sunday inspirational meeting.

If memory serves correctly one, a critic in AMERICA, whimsically disapproved of many phases of modern publicity. But I am sure that everybody will commend the *raison d'être*, so to speak, of the Advertising Clubs; and that is to promote truth in advertising. This work is the special function of the National Vigilance Committee, and is accomplished through a national organization at advertising headquarters, 383 Madison avenue, and in cities and towns through what are known as Better Business Bureaus. The chief work of the bureau is to investigate complaints of untruthful advertising. No longer may a merchant advertise an article for "\$1.98, worth \$5," unless it is really worth \$5, as many have found out. There have been many prosecutions and literally scores of complaining buyers, often women, have been reimbursed through the local Better Business Bureau.

One concrete example will illustrate the value of the National Vigilance Committee's work. Recently the daily press has carried reports of fraud orders issued against certain oil companies, following a nation-wide crusade against fake oil stocks, inaugurated by the Vigilance Committee. For several months investigators were in the Texas oil fields, and as a result scores of oil companies, whose stocks were of doubtful value, have been caught in the net. The exposure of these companies was made in a series of reports issued by the National Vigilance Committee.

The latest addition to the Associated Advertising family is the new Public Utilities Advertising Association, which came into being because several hundred public relations men, representing public utilities, believed they should advertise as do the merchant and banker. This association represents an industrial group whose combined capitalization exceeds seventeen billion dollars. It will meet for the first time during the advertising convention, and some of the biggest utility men in the country will be present, to discuss how to increase advertising among the utilities.

New York.

M. C. CHOMEL.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JUNE 2, 1923

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"Clean Books" and a Critic

A CORRESPONDENT writes in some heat to task this review with narrow mindedness. This specific charge is based on the editorial encouragement given Mr. Justice Ford of New York in his effort to secure such a revision of an existing law as would make possible the conviction of publishers and sellers of improper books. With all upright men, our critic condemns these publications, but he believes that the State has no right to interfere with the individual's choice to read what he wishes, and he is of the opinion that the efforts of Mr. Justice Ford will result in nothing but a harmful censorship of the press.

With this view it is surely possible to dissent, without exposing one's self to the charge of ignorance and narrow mindedness. Mr. Martin Conboy, for instance, whose knowledge of constitutional law is at least equal to that of our critic, framed the bill recently rejected by the General Assembly. He is but one of many public minded citizens who supported Justice Ford. It was admitted from the beginning that the plan presented to the legislature might not be the best possible plan, but it seemed to offer a remedy, and the discussion which it would occasion would, it was hoped, point out a better way of suppressing an evil that is fast becoming notorious. In this open minded attitude, there is no "narrow minded bigotry," nor does it import any attempt to foist a "strangling consorship" either upon the artistic ambitions of our young authors or upon the vagaries of the metropolitan press. No one seeks censorship of the press. This cannot constitute a lasting remedy, since, as it is explicitly forbidden by the Constitution, no court could affirm a law which establishes it. It is, then, a serious

misapprehension of the purpose of the citizens who are working with Justice Ford, to hold that they are trying to establish what, as they are well aware, would forthwith be overturned by the courts. They are not looking for a passing victory, but for a permanent legal remedy.

Although the legislature did not pass the bill, the campaign was by no means a failure. The public has been aroused to the need of action, and publishers are beginning to realize that the time is coming when the marketing of pornography will be both unpopular and dangerous. While the heaviest fighting must be done in New York, the battle would be more quickly won, if similar campaigns were begun in every American city. Bad books do not really pay, but it would seem that nothing less than a prison sentence will teach some publishers the folly of engaging in the evil trade.

The Movie in Education

THE moving picture is primarily an amusement. It has gained its position of popularity because it has placed amusement within reach of the people. Those who condemn it and those who praise it admit that it is the popular amusement of the day. It is democratic. It appeals to no special class. People of great intelligence and of little intelligence are amused by the movie. It requires no great mental effort to sit through a movie. Amusement with the least possible mental effort is the triumph of the movie.

This does not mean that the moving picture cannot serve any other purpose. It has its place in the schools as well as in the theaters. For it is a powerful illustrating medium. A lesson in history or geography may be illustrated better with the aid of the moving picture. But the illustration does not teach the lesson. For teaching implies learning and learning means mental effort. Do away with all histories and geographies and substitute the film and you will have a generation of scatter brains. For the young mind to develop must do more than receive impressions, it must make those impressions its own. This is what knowledge implies. It is no new discovery of modern pedagogy. It is linked with the very makeup of the mind and is as old as the oldest of truths.

So the moving picture which is amusing the American people, and may very well be made an auxiliary in instruction, must not be overrated. When Mr. Edison asserts that in twenty years children will be taught through moving pictures and not through books he overrates the moving picture. It might just as well be asserted bluntly that in twenty years the children will not be taught at all. For a generation that will have had amusement instead of study, illustration in place of learning, will be an ignorant generation.

It requires no deep student of psychology to realize that the child begins with the picture and then rises to the word. Any mother watching the growth of the baby mind knows this. Pictures first, then words, marking the march

of intelligence. If the Edison prediction came true we would have twenty-year-old infants taking or attempting to take college entrance examinations. The motion picture can do some wonderful things. But it cannot substitute for books, it cannot replace the personality of a teacher, it cannot develop a growing mind. Improve it as an amusement, use it as an educational tool, but never fancy its future possibilities so great as to make it substitute for thought process and mental effort.

Rules, Laws and Regulations

BEGINNERS in the art of teaching are sometimes puzzled to discover the best method of "keeping order." Some publish a Draconian code of law at the outset. But these are the very inexperienced teachers. Violations follow, thick and fast. Instead of seeking the cause of the disorder and removing it, each new violation is followed by new enactments. Soon neither teacher nor class is able to remember what the law is, and unless the teacher is wise enough to begin all over again, chaos and old night are apt to follow.

Some legislatures never grow beyond the mental attitude of the young and inexperienced teacher. They do not know that there are some evils which legislation cannot remove, or that, when an evil seems deep-rooted, it may be better to tolerate it for a time. There was a period in English history, when every official moved under a network of oaths. He took an oath to do justice well and truly, or to be faithful to his obligations, and followed it by an oath to assure all and sundry that he took the first oath with no mental reservations. Occasionally, in addition to his oath of general fidelity, he took an oath of faithfulness to a number of particular duties. It did not seem to occur to the imposers of these oaths that if a man were minded to be unfaithful, yet another perjury would not hinder him.

We seem to be moving along this line in the United States, except that instead of imposing oaths upon a few, we impose new laws upon the multitude to secure the observance of laws already on the books. Prohibition, for instance, has been the law of the land for several years, yet today we are told that unless every State repeats the Volstead act, prohibition must fail. Mr. Anderson proclaims that never before was there sorer need, not even in the old days when the corner-saloon flourished, of the Anti-Saloon League; zealous pastors still counsel total abstinence to needy souls; and hereafter all Presbyterian clergymen, all teachers in Presbyterian schools and colleges, and workers in any distinctively Presbyterian field, are to be required to take the pledge. The more zealous are now seeking a law which will require every office-holder in the United States, beginning with the President, to swear that he has never violated the Volstead act, and that he intends to toil along this path of rectitude forever. In view of the fact that the manufacture and sale of intoxicating liquors for beverage purposes are forbidden by the

law of the United States and by the laws of practically all the States, further oaths and pledges would seem unnecessary.

Prohibition by law established has not won the success so confidently predicted. Federal laws and State laws, not to mention county and city ordinances, having been found of small effect, or none, it will be necessary to pass new laws, and then more laws securing the enforcement of the first enactments. Perhaps, like the teacher who comes to grief, it would be better to repeal this mass of sumptuary legislation, which few respect and many violate, and begin all over again.

The Only Remedy

THAT millions of Americans disagree with the political philosophy of Mr. William Jennings Bryan is clear from the election-returns, if from nothing else. Many, too, who are fully aware of the danger to religion and morality which comes from the pseudo-science taught in our schools and colleges, believe that Mr. Bryan has occasionally adopted injudicious methods of attacking this undoubted evil. But no Christian, no American who has the interests of his country at heart, can dissent from the principle asserted by him at a recent religious convention: "The world needs Jesus Christ; He is our only hope."

We need not go far afield to find a verification. Europe, which today again seems to be sowing the seeds of another war, shows to what statecraft without God leads. But we have our own evils at home. The men who founded this Republic knew that a nation's truest prosperity is conditioned by the virtuous lives of its citizens; without virtue generally diffused among the people, a free Government, they thought, could not long continue. They had no sympathy with the current sophism, "What a man believes counts for little; what is important is what he does," for they warned their generation that without sincere religious belief, morality could not be true and lasting.

Due very largely to the influence of a foreign and pagan philosophy, their doctrine no longer enjoys the favor once accorded it in this country. In insisting upon a separation of Church from State, we have gone to the extent of asserting, at least by our practise, that religion has no place in government, in the State's activities, or in public life. We have public institutions without religion, law-making bodies in which the sole touch of religion is the carefully-edited opening prayer of the official chaplain, and schools from which religion is by law excluded. The results have not been encouraging. If the conclusions of Mr. Raymond Fosdick and of the investigators who reported last year to the American Bar Association deserve credit, we may be deemed "a criminal people." Surely, our world needs Jesus Christ. We have tried a philosophy of life which had no place for Him, and it has been found wanting. The world today is sick, and there is no remedy except in a return to Him who came to teach and to save.

The College and Responsibility

THE reports of hazing in a Western university, which are now eliciting general editorial comment, are probably exaggerated. Nevertheless it seems to be true that within the last five years two students have lost their lives in clashes between the upper and lower classmen. These distressing incidents do not show that murder is a popular form of recreation at this university, but they do lend some color of truth to the contention that college education, as it is commonly understood today, is a poor preparation for responsible citizenship.

There is far too much thoughtlessness among our college students. That may be taken for granted. The significant feature, however, is that so much thoughtlessness is calmly tolerated by the college authorities. "The tragedy throws a great light," comments the *Paris Matin*, "upon the strange customs of American university life." What Dewey was fond of praising as America's greatest contribution to society, "the prolongation of childhood," is excellent if understood as the prolongation of the period of preparation for useful, energetic activity. But it is not worth having if it is taken to mean a period of extended pupillage which checks the growth of responsibility. Yet that, precisely, is what it means in far too many American colleges. In his own estimation the average collegian is "a man," and sometimes he is a man in years.

If so, he should have learned that men have responsibilities. If the college authorities cannot bring him to that realization, the best service they can do him is to remove him from the college sanctuary and set him down in a cold hard world. That world will either teach him responsibility by a series of heartless blows, or lodge him in quarters where his under-development cannot greatly harm society.

As a people we seem to be losing the sense that rights and privileges connote duty and responsibility. The larger American colleges, despite the imposing and oracular statements annually issued by their presidents, are not doing much to check the loss. Perhaps the criticism, made by a Western journal, that our modern collegians "have little appetite for learning, and an inherent contempt for culture" is not wholly justified, but there is enough of truth in it to make it sting. Now that our colleges are like huge department stores in which no one is obliged to buy anything in particular but may purchase as fancy dictates, it might be well to institute entrance examinations for the faculty. If they are not men who can set themselves to rectify this grotesque conception of the function of a college, there is not much reason for the belief that they can successfully train a thoughtless and irresponsible younger generation.

Literature

The Treatment of Vice in Literature

ART is not nature, it is an elevation of nature; it is the sister of sanctity: "Be ye perfect as My heavenly Father is perfect." True art exalts nature, false art indulges nature; true art is ascetic, restrained, it lives "resolutely in the whole, the good, the true;" false art is sentimental or sensual and luxurious. The saint makes heroic effort toward possession of the supreme good, the artist makes heroic effort toward possession of the supreme beauty. "He hath a daily beauty in his life." The saint holds the flesh in check because the flesh clouds vision; the artist holds the flesh in check for exactly the same reason, since the supreme beauty is not in the flesh more than is the supreme good. The good is more valuable than the beautiful, and God has therefore made the pathway to the highest good clearer than the pathway to the highest beauty lest we should confuse them, but both ways lead up to the spirit. Milton said that he who shall sing of the gods and their descent unto men must drink water out of wooden bowls.

This is a very old matter of dispute. In the fourth chapter of the "Poetics" Aristotle holds that from the beginning "Poetry was divided according to appropriate manners. Men of a venerable character imitated beauti-

ful actions, and the actions of men like themselves; but the ignoble imitated the actions of depraved characters." Ovid and Catullus took the opposite position. Catullus said:

*Nam castum esse decet pium poetam
Ipsam, versiculos nihil necesse est.*

That "The good poet should be chaste himself but there is no need for his verses to be so," was also the thought of Poe, when at the beginning he wrote: "Never Bet the Devil Your Head," echoing Catullus. And Don Tomas de las Torres, in the preface to his "Amatory Poems," says that, provided the morals of an author are pure personally, it signifies nothing what are the morals of his books.

Muretus had the correct notion:

*Raro moribus exprimit Catonem,
Quisque versibus exprimit Catullum.*

"Rarely does he reproduce Cato in his morals who reproduces Catullus in his verses." Thus Milton, Lessing, Tennyson, Ruskin, Brunetiere, Shairp, and a hundred others, condemn the notion that art is free to be immoral while depicting life. The artist cannot work with his eye single to the object; virtue and vice may be pigments on his palette, but he may not use certain pigments that corrode the canvas. Shakespeare delighted in the crea-

tion of Iago more than in the creation of Horatio and Kent, but he never wished that we should sympathize with Iago. There is no reason why vice may not be used as material for art even without any evident reference to the good, because unfortunately there is as much vice in the world as virtue, provided always unchastity is treated without pandering, and the faith and charity of the weak are not destroyed. By cleanly treatment of inordinate love is not meant a weak treatment, but a treatment that is rational. The naturalist, Lessing's rhyparographer, takes up unchastity by choice, he delights in the disgrace, and he throws a sop to virtue and the police in the shape of a foolish moral in his closing chapter. "Othello," "Cymbaline," "Antony and Cleopatra," "Hamlet," "Romeo and Juliet," "King Henry VIII," "A Winter's Tale," the "Iliad," the "Nibelungenlied," the "Ramayana," "Oedipus Tyrannus," and other great works of literature, deal with the consequences of inordinate love, but they do not gloat over the details by choice. If they amplify the details they take the beautiful side of the passion, or the unreasonable, not the unchaste. The naturalist, however, holds up the forbidden details, that "youth may be warned," forsooth! He might as well pour vitriol into the youth's mouth to show him the evil effect of swallowing sulphuric acid. Even Goethe said, "The true poet is only a masked father confessor, whose special function is to exhibit what is dangerous in sentiment and pernicious in action by a vivid picture of their consequences." Artists like Shakespeare and Dante are not afraid of the indirect but honest and evident moral. No sermons on filial ingratitude, inordinate love, reckless ambition, unmanly indecision, or jealousy, ever preached from the pulpit were more direct than "King Lear," "Romeo and Juliet," "Macbeth," "Hamlet," and "Othello." The moralist preaches, the poet gives the fact and you preach to yourself. The artist that only amuses is little better than a buffoon.

Shakespeare is in sympathy with his immoral characters, but this sympathy differs from the sympathy he shows for the moral characters, even when we take Brutus into account. He presents the evil character with justice, for the sinner has rights as well as the saint, and no man since the world began was ever wholly depraved—that is his sympathy. In Iago he admires the shrewd mind but no more; in Coriolanus the filial love, manliness and valor, but not the pride, stubbornness and contempt; in Romeo the gentleness and poetic vision, but not the unbitted love. Brutus is an idealist destroyed in collision with the actual, and such a character wins sympathy although he may be guilty of crime; nevertheless, the crime is not condoned by Shakespeare even when Antony calls the foolish suicide "the noblest Roman of them all." Shakespeare is sympathetic but he is impartial. He loves Hamlet, Lear, and Othello, but he relentlessly lets their unreason work out ruin and death. Desdemona is lovable, but her passion

and blindness inevitably bring destruction; Ophelia is pretty in body and soul, but her paltering shallowness sinks her in a crazed woman's ignoble grave; Juliet is wonderful, but her mad love ends in a charnel house. Not so with Perdita, Imogen, Hermione, Rosalind, and the other rational women, who pass through sorrow to joy. It is hard to understand why Cordelia should die, except for sheer pathetic effect, but in any case there is no morbid sentimentality in the master-poet's creations.

To take the check of morality off art lets it run toward sensuality as if by a law of gravity. The small artist and the smaller critic that make art an excuse for lubricity are always insolent toward the morally decent, but insolence is not an argument, especially when it is advanced against the fundamental morality of human society and the natural law. Anyhow, those that see purely ornamental art daily are inclined to make it too important. Ninety per cent of the human family are never touched by such art directly, and half the world does not know that this art exists. Many a good, useful man, who will sit far up in the Rose of the Blessed, will first hear of even George Bernard Shaw in the celestial police court. This vast array of the uncultured has infinite worth before heaven, and it finds the moral law so vital it cannot understand why morality in art can possibly be a matter of dispute. It is not; but we are so dazzled with the glamour of any fine art that we speak timidly in its presence of misdeeds which in our saner moods we promptly turn over to the magistrate.

Art, however, indirectly affects the souls of millions. The half-art, the art of the painted cheek, taints women and through them society. The novel makes the woman's standard of love and marriage an apotheosis of the sense of touch, preached in season and out of season by the modern novelist and dramatist. The late novel and drama also would have heredity, the force of circumstances existing in the next county, the alcoholism of our ancestors, take the place of the old-fashioned will, character, and morality. If one is a rascal do not blame him, abuse his grandfather. The best physicists have rejected this doctrine, but that news has not yet been passed on to Grub Street. Even the scoundrel Iago knew that the only real destiny is a man's character:

'Tis in ourselves that we are thus and thus. Our bodies are our gardens; to the which our wills are gardeners: so that, if we will plant nettles, or sow lettuce; set hyssop, or weed up thyme; supply it with one gender of herbs, or distract it with many, either to have it sterile with idleness or manured with industry; why, the power and corrigible authority of this lies in our wills.

Edmund in "King Lear," another rascal, knew the stars were not the cause of his villainy; only a simple man like Kent, overwhelmed by the vanity of the world, grows scandalized and says irrationally, "It is the stars, it is the stars above us, govern our conditions."

This view of the morality of literature, however, regards

literature as it should be, not as it is. Newman said in his "Idea of a University":

From the nature of the case, if literature is to be made a study of human nature, you cannot have a Christian literature. It is a contradiction in terms to attempt a sinless literature of sinful man. You may gather together something very great and high, something higher than any literature ever was; and when you have done so, you will find it not literature at all. You will have simply left the delineation of man, as such, and have substituted for it, as far as you have had anything to substitute, that of man, as he is or might be, under special advantages.

In the study of literature, then, we must take literature as it is; in the production of literature we should treat evil under the check of a pure intention. Literature is not to avoid the evil in the world, but it must talk with regard to decency.

AUSTIN O'MALLEY.

NIGHTFALL

Maria! When the shadows fall,
At twilight, when the winds are still,
When, from the wood, the night-birds call,
And dusk is heavy on the hill;

When stars their trembling tapers light,
The white moon floats in heaven free,
The whole world glimmers on the sight—
Maria! Then I call to Thee!

Life hath its evening as the day,
Slowly the quiet shadows creep,
Familiar outlines faint away,
The weary heart is lulled to sleep!

O, dearest Guide, through all the dark,
Be with me till the shadows flee.
Unto my patient prayer, O hark!
Maria! When I call to Thee!

EDWARD F. GARESCHE, S.J.

BOOK REVIEWS

Indian and White in the Northwest. By L. B. PALLADINO, S.J. Lancaster, Pa.: Wickersham Publishing Company. \$5.00

This book contains the history of Catholicism in Montana from 1831 to 1891. The first part tells the story of the labors of the missionaries among the Indians, while the second part treats of the growth of Catholicism among the white settlers. The author has placed the case of the Catholic Indian school in telling contrast to the schools conducted by the Government. For economy and efficiency the schools managed by the priests and Sisters have no rivals. For the general reader this is the most valuable section of the volume. Catholics in the Northwest will find the detailed account of the growth of their religion of special interest.

B. T. G.

The Outlaws of Ravenhurst. By L. M. WALLACE. Chicago: The Franciscan Herald Press.

A year-old child one cold grey morning is left by a mysterious stranger on a path just before a priest passes by, and this happened in Mary's Land, hard by the shore of the Chesapeake in the days when James the VI of Scotland and I of England sat upon the throne. Nine years pass by and suddenly a Scottish nobleman appears at the home of Daddy Shannon, a good Irish Catholic, and claims the boy, naming him Gordon, Lord of Ravenhurst and heir to an earldom, much impoverished due to its stanch adherence to the Old Faith. The rest of the story is a thrilling

tale of suffering and persecution borne by the ten-year-old boy for the faith that was in him, the tale of the boy's father and mother, ten-year victims for the same grand cause. At last the trio and some forty faithful adherents win their way to freedom and after many trials reach Mary's Land, where the boy is welcomed once again by Daddy Shannon. Here is a book that holds us in thrall from cover to cover, even its very quaint get-up being very enticing.

J. J. McC.

Psychology and Dramatic Art. By Sister MARIE PAULA, Ph.D. New York: W. H. Sadlier.

In this little book the author, who is associate professor of English in the College of Mount Saint Vincent, has given a careful and painstaking study of the drama as a portrayal of human life. Beginning with a correct definition of the much-abused and ill-understood word, "psychology," she shows clearly the necessary relation between life and the productions of dramatic art. A concise history of the drama is given and a study of dramatic technique is interwoven with the development of the main thesis. The works of the masters furnish illustrations of the fact that only in so far as a play is a truthful representation of real life, of men and women as they are, swayed by feelings and actuated by motives that are consistent with their characters and with the situations in which they are placed, can it be called drama in the true sense of the word. The work gives evidence of deep research and the reasoning is clear and convincing. Suggestive questions on the matter of each chapter fit it admirably for use as a textbook.

J. A. T.

The Cathedral History of the United States. A Revision of a History of the United States for Catholic Schools. Prepared and Arranged by the Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wis. Chicago: Scott, Foresman & Co.

The claim of the compilers of these facts of the history of our country that its conspicuously meritorious qualities are inclusive-ness, condensation and simplification is well founded. Our Catholic title-deeds go back to the day of discovery and run on without flaw to the present hour. "We may not build a shrine at every spot consecrated by the glorious deeds of our unlaureled Catholic heroes and heroines who have helped to make our history, but we may set up these shrines in the hearts of the young." So say the good Sisters who have here woven without effort or strain the too often forgotten Catholic fiber into the warp of all the usually taught records of our history. And they go about this task in a most practicable and attractive manner. Teachers who follow the units of closely associated facts will appreciate how much care has been taken to smooth the way for them to have "the quiet heroism of the loyal sons and daughters of the Catholic Church . . . lifted from obscurity into the light of reverent knowledge." "The Cathedral History" is a manual that should receive the kindest reception at the hands of the school authorities throughout the country.

T. F. M.

Golden Bird. By JAMES OPPENHEIM. New York: Alfred A. Knopf. \$1.50.

Mr. Oppenheim assures his publishers that "Golden Bird" is the most satisfying effort in free verse he has yet made. "All that I have striven for as an artist," he writes, "has come to expression within the compass of its pages." Now anyone recalling how saucy and rebellious Mr. Oppenheim was a few years ago would take such a foreword in a sense entirely different from that which he intends. They would suppose that as Mr. Oppenheim had set himself the task of a Samson, that as his one "artistic" purpose was seemingly to pull down the pillars of established order about the heads of his scandalized elders, his present book would

be likely to embody a form of iconoclasm more rampant than had ever been conceived before. The fact is almost the reverse. Mr. Oppenheim has considerably softened his radicalism, and has turned his steps in the direction of the true Parnassus. Of course, in accordance with the free verse prerogative of "emotional freedom," there is an abundance of nonsensical sentiment and meaningless symbolism stuffed into these latest verses, but, without approving of all that, one can admit a certain subtlety of power, flashing out now and then in the development of the theme, which shows that Mr. Oppenheim has really tasted of the Pierian springs. A more refined rhythm, a more matured sense of word-combinations, and above all a more personal, a more lyric tone place the poems of "Golden Bird" in a class much higher than Mr. Oppenheim's general earlier work. Perhaps, the short lyric entitled "Death Song," though pagan, best illustrates all these advances. H. R. M.

Man and the Attainment of Immortality. By JAMES Y. SIMPSON, M.A., D.Sc., F.R.S.E. New York: G. H. Doran Co. \$2.25

Man is hungry for immortality and the current sciolists of evolution have long starved that hunger by their doctrines of animal birth, animal life and animal death of man. Thinking themselves moderns of the moderns they have revamped old, old conclusions that are noted in the Book of Wisdom "for we are born of nothing and after this we shall be as if we had not been. . . . Come therefore and let us enjoy the good things that are present." This, the logical outcome of human evolution as preached today, has frightened good men who yet would pay homage to non-existent pre-monkey, pre-man ancestors. Thus it is that Professor Simpson gives us his book, the thesis of which is read plainly on p. 294: "On the Conditional view all men are immortal—potentially immortal: whether that characteristic is developed and attained is a matter of a moral relationship to God." Man has an "immortal individuality" i.e., he is immortal if he wants to be, and this immortality will be attained by holiness. Professor Simpson, though evidencing scholarliness and reverence, is wrong in both his scientific and religious conclusions. As Branco said science knows no non-man ancestors of men, and the immortality of man's soul is a dogma of revelation. F. P. LEB.

Georgian Poetry. 1920-1922. New York: G. P. Putnam's Sons.

"E. M." the compiler of Georgian Poetry, exemplifies the axiom, by its exception, that the rage of critics is sure death. One hardly knows what emotion to register—admiration for E. M.'s hardihood in grouping many names under what critics assert is not Georgian poetry, or pity for the name and fame of E. M.'s children's children. Perhaps E. M.'s continued anonymity might spare said children the proposal of two embarrassing questions: what is Georgian poetry and why was not such and such a poet included under that heading. The poets represented are worthy of inclusion between book covers and of a decent burial in a library to await a future age's Process of Canonization. One notices two things: that the mere cleverness of the poets of the last ten years is at length struggling to produce a thought, and secondly, that Mt. Parnassus is gradually being pushed back from the realm of the senses to the calm kingdom of the intellect. Fundamentally, E. M.'s Georgians are the same. They love nature and, in particular, the remote and minute corners of nature. Has the cloak of the naturalist Fabre fallen on their shoulders? Their methods of expression, of course, are different. Two so called compositions, morally defective, are no children of beauty. One or two poets have courage enough to call on God's name. And there is a healthy, budding belief in the immortality of man's soul. One

hopes that if, in the next volume, E. M.'s Georgian gets to the top of the hill, or to the other side of the stars, he will perceive the meaning of a hill or the reason for a star. R. A. P.

BOOKS AND AUTHORS

A New Boy's Author.—In "Reardon Rah!" (Benziger, \$1.25), by Robert E. Holland, S.J., a new author of Catholic boys' books has arisen on the literary horizon. The story tells of the trials and triumphs of a schoolboy, Dan Reardon, who has a career surcharged with experiences. The author is at his best when describing the various athletic events of the story. Of Father Holland's book, Father Finn says: "And now to swell the goodly and promising band comes Rev. Robert E. Holland, S.J., with a story the reading of which awoke in the ashes of my senescency their ancient fires." A splendid gesture of welcome to a new-comer from the dean of American Catholic boy-story writers.

Lives of Holy Folk.—An interesting and most unusual book, rich in minute local coloring, is offered us in "Die Heilige Maria Magdalena" (Regensburg: Verlagsanstalt G. J. Manz). It is a complete life, from childhood to death, of the Great Penitent, constructed like a mosaic from the many passages regarding her to be found in the "visions" of the Venerable Anna Katharina Emmerich. To these are added well known Scripture texts. The anonymous editor places these passages in chronological order, supplying the connecting links and necessary explanations. The account thus produced is remarkably vivid and detailed.—**"Gemma Galgani: A Child of the Passion"** (Dublin: The Talbot Press), by Philip Coghlan, C.P., tells simply and yet appealingly the life of the young Italian girl who was so unusually favored by God during her short stay here on earth. Though never within the cloister, she led a life of sustained and intimate union with God, that may well be a lesson to all young women.

The "Month."—The May issue of the *Month* opens with "How to Reunite Latin and Orthodox," a translation of a paper read by the V. Rev. Andrew Szeptycki, Archbishop of Lemberg, before the Oriental Institute in Rome. Insisting on the imperative need of avoiding any semblance of attempt to "Latinize" the Orientals he pleads for a large, inclusive charity, firmly founded on the essentials of Faith. A brief sentence may be quoted as indicative of the tenor of the whole paper.

The bridge over which the Orientals will pass to Catholic unity must be built upon these two foundation stones: Western Congregations organizing Eastern branches of their family tree; Eastern Orders drawing recruits from the West; Western organization transplanted in the East; Eastern monasticism organizing and reinforcing itself by Western elements.

Father Brown's "A New Storehouse of Catholic Thought" treats of an adequately representative Catholic library in general and of his own Central Catholic Library of Dublin in particular.

The Church and Its Work.—"India and Its Missions" (Macmillan, \$2.50), by the Capuchin Mission Unit, should do much to arouse missionary interest in that vast country. We are given a fairly complete view of the land itself, then a sketch of its ecclesiastical history, with more space given to modern than to earlier activity, and finally a picture of mission life today. While not complete, the book contains much that is interesting and instructive.—**"The Churches of England"** (Herder, \$0.60), by "One Who Has Tried Them," is a booklet in the form of 75 pertinent questions and crisp answers, showing in popular form the hollowness of the Anglican and so called Free Churches.—The Catholic Evidence Guild is doing an excellent work in England by presenting the Catholic religion to the people in the public

streets and squares. They send us their "Handbook of the C. E. G." (London). It is a complete manual, giving in a very practical form the method of organization and of training for its lay apostles.—"Transylvania in 1922" by Louis C. Cornish, is intended for Unitarians, British and American, whose Churches in 1922 sent a commission to their sister-Churches in Transylvania to investigate the state of things under the new Government. From other sources we know well how Rumania is treating Catholics, and their recent report of the commission confirms the impression that all the Churches, with the exception of the Greek, are in a state of absolute chaos.

The Middle Ages.—Modern interest in the Middle Ages is ever increasing, and its latest manifestation is "Vassar Medieval Studies" (Yale, \$5.00), in which members of the Vassar faculty present sixteen interesting papers on subjects varying from poetry, sculpture and music to mathematics and law. Most of these papers are valuable contributions to our knowledge and are written with a calm broadmindedness and sound scholarship that are admirable. However "On the Burning of Books" betrays an animus that is less commendable and shows a complete misunderstanding of the issue. But on the whole the papers are worth reading.—"The Middle Ages" (Putnam), by Funck-Brentano, translated by Elizabeth O'Neill, M.A., covers the period from the eleventh century to the days of Louis XI of France, who is significantly called a "modern King." The volume deals only with France, and is part of a series on the history of that country. As an example of modern historical writing the book is excellent, as it aims at giving a complete picture of the period under review, its social and political aspects particularly, and is in a lively and readable style, well translated. The treatment of the relations of Philip the Fair with Boniface VIII is unsatisfactory in that the book unduly whitens the character of the former and darkens the character of the latter.

Fiction.—"Stella Dallas" (Houghton, Mifflin, \$2.00), by Olive Higgins Prouty, is a fairly interesting story of a mother's pseudo-heroism in gracefully allowing a divorce and remarriage in order to secure social advancement for her only daughter. The entire atmosphere is filled with a frivolous disregard for the indissolubility of the marriage bond.

"The Flaming Cross of Santa Marta" (Appleton, \$1.75), by Eric Wood, is a story of somewhat wild adventure during the days of Sir Francis Drake. There is much treachery and tortures are rather freely administered. The style is somewhat quaint and the narrative has the form of a spectator's review of the harrowing events.

"Danger" (Macmillan, \$2.00), by Ernest Poole, is war aftermath through which the author seems to think he can give a warning against entangling foreign alliances, through a dramatic recital of the tragic domestic complications following a matrimonial tangle. It is doubtful if the ordinary reader will fall in with Mr. Poole's generalizing as to the extension of his idea to the family of nations, but there is no question that it will be granted he has produced a clean and most entertaining story told with sustained and intense interest.

"The Great Grandmother" (Bobbs Merrill, \$2.00), by G. A. Birmingham, serves up Irish material that has been in use since Goldsmith's time. In it Canon Hannay is not quite so fantastic or sparkling as in his "General John Regan," but he has, as his editor says, evolved a "novel that is clean but not wishy-washy."

"The Fascinating Stranger and Other Stories" (Doubleday, \$2.00), by Booth Tarkington, is a collection of thirteen short stories that have appeared and received favorable appreciation in various magazines. Those who read them there, as well as those who now make their acquaintance, will welcome in their permanent format these pleasant digs at some of the fads and foibles and manners and morals of the present generation.

"The Wrong Move" (Macmillan, \$2.00), by Anna R. Burr, is a delightful romance, well thought out and well written. A young woman, under suspicion of murder, makes a wrong move; the situation is complicated but is satisfactorily smoothed out in the end.

"The Clinton Twins and Other Stories" (Dodd, Mead, \$2.00), by Archibald Marshall, though written in the author's elegant and refined manner, deals almost exclusively with such petty domestic affairs that it will hardly hold the interest of many readers.

BOOKS RECEIVED

- Allyn & Bacon, New York:**
The House of the Seven Gables. By Nathaniel Hawthorne. \$0.80; La Nouvelle Croisade des Enfants. By Henry Bordeaux. \$0.80; Les Enfants de Marcel. By G. Bruno. \$0.80; The Art of Debate. By Warren C. Shaw. \$1.40; Français Pratique. By Briscoe and Dickman. \$1.40.
- D. Appleton & Co., New York:**
The Gothic Rose and Other Poems. By Wilfred Rowland Child. \$1.25; De Senectute. By Frederic Harrison. \$3.00; Dante: The Man and the Poet. By Mary Bradford Whiting. \$3.08; The Ideals of Theodore Roosevelt. By Edward H. Cotton. \$2.50; Sketches from a Library Window. By Basil Anderton. \$3.00; The Condemned and the Mercy of God. By Hugh l'Auson Fausset.
- Atlantic Monthly, Boston:**
Doctor Johnson: A Play. By A. Edward Newton. \$3.50; Dramatic Episodes in Congress and Parliament. By Ethel H. Robson; Joys of the Road: A Little Anthology in Praise of Walking. Compiled by Waldo R. Brown. \$0.75.
- Benziger Bros., New York:**
Ever Timely Thoughts. By Rev. Edward F. Garesché, S.J. \$1.25; Rear-don Rahl! By Rev. Robert E. Holland, S.J. \$1.25.
- Century Co., New York:**
Development of Social Theory. By James P. Lichtenberger, Ph.D.
- Columbia University Press, New York:**
The League of Nations and Miscellaneous Addresses. By William D. Guthrie.
- Dodge Publishing Co., New York:**
Friendship's Fragrant Fancies. By Catherine Moriarty.
- G. H. Doran Co., New York:**
The Control of Wages. By Walton Hamilton and Stacy May. \$1.50.
- Doubleday, Page & Co., New York:**
The Day's Journey. By William B. Maxwell. \$2.00; A Book of British and American Verse. By Henry Van Dyke.
- E. P. Dutton & Co., New York:**
The United States and the League. By Thomas H. Dickinson. \$2.00; Saint Lydwine of Schiedam. By J. K. Huysmans. \$2.50.
- Eaton & Co. Press, San Jose:**
The Vision Beatific. By Rev. John D. Walshe, S.J.
- Ginn & Co., Boston:**
American Problems. By Frances Morehouse and Sybil F. Graham. \$1.72; Introduction to the Study of Economics. By W. M. W. Splawn and W. B. Bizzell. \$1.72; Composition and Rhetoric. By William M. Tanner. \$1.56; English for Boys and Men. By Homer J. Smith. \$1.40; Types of Elementary Teaching and Learning. By Samuel Chester Parker. \$2.00; Introductory Physics. By Lothrop D. Higgins. \$1.48; Types of English Drama: 1660-1780. By David Harrison Stevens. \$3.80; Introductory Music: Songs of Childhood; Elementary Music. By Thaddeus P. Giddings.
- Harper & Bros., New York:**
As We See It. By Rene Viviani. \$3.50; Maxims of Life and Business. By John Wanamaker. \$1.00; The Peaks of Shala. By Mrs. Rose Wilder Lane.
- D. C. Heath & Co., New York:**
Modern Readings. Books I and II. By John W. Davis. Each, \$1.28; Composition and Rhetoric. By Williams and Tressler. \$1.64; History of the Far East. By Hutton Webster.
- B. Herder Book Co., St. Louis:**
The Boys' Book of Saints. By Louis Vincent. \$1.80.
- Henry Holt & Co., New York:**
The Decadence of Europe. By Francesco Nitti. \$3.00; A History of Rome. By Tenney Frank. \$4.50; Landmarks in French Literature. By Lytton Strachey. \$2.00.
- Houghton Mifflin & Co., Boston:**
Damaged Souls. By Gamaliel Bradford. \$3.00; Aspects of the Italian Renaissance. By Rachel Annand Taylor. \$3.00; Climbs on Alpine Peaks. By Abate Achille Ratti (Pope Pius XI). \$2.00.
- J. P. Kenedy & Sons, New York:**
King John, Henry III and Later Medieval Periods: History of England Series. By Ernest R. Hull. S.J. \$0.40; Saint Gabriel, Passionist. By Father Camillus, C.P. \$1.50; The Apocalypse of St. John. By Rev. C. C. Martindale, S.J. \$1.75.
- J. B. Lippincott Company, Philadelphia:**
The Charm of a Well-Mannered Home. By Helen Erskin Stuart. \$1.50.
- Longmans, Green & Co., New York:**
Constantinople, Canterbury and Rome. By F. Woodlock. \$1.25; The Pilgrim. (April, 1923). By William Temple. \$0.85.
- Macmillan Co., New York:**
Rise and Fall of Prohibition. By Charles H. Towne. \$2.00; Interpretation of Dreams. By Professor Sigmund Freud; Great and Small Things. By Sir Ray Lankester. \$2.50; Education and Industry. By Henry C. Link. \$2.00; Down the Mackenzie. By Fullerton Waldo. \$3.00; Five Centuries of Religion. Vol. I. By G. G. Coulton; The Friendship Indispensable. By Charles C. Jefferson. \$0.75; Into the East. By Richard Curle. \$3.50; Economic Imperialism and International Relations During the Last Fifty Years. By Professor Achille Vialatte. \$2.00; The Education of Women. By Willystine Goodsell; Jay's Treaty: A Study in Commerce and Diplomacy. By Samuel Flagg Bemis. Ph.D. \$3.25; The Star People. By Gaylord Johnson. \$1.50; The Sky Movies. By Gaylord Johnson. \$1.50; Louise Imogen Guiney: Her Life and Works: 1861-1920. By E. M. Tenison: The Threshold. By M. W. A. \$2.00; Selected Poems. By John Masefield. \$2.00; The Cathedral Church of England. By W. B. Tuthill, A.M. \$2.50; A Friend at Court. By Leon Stern and Elizabeth Stern. \$2.00; The Medicine Man. By John Lee Maddox. Ph.D. \$2.25.

Sociology

The Basis of the Minimum-Wage Decision

THE fifth amendment to the Constitution forbids Congress to deprive any person of "life, liberty, or property without due process of law." In the opinion of a majority of the Supreme Court, this constitutional provision was violated by the minimum-wage law of the District of Columbia. The word, "liberty" was held to include freedom of contract. While the majority of the Court admitted, indeed, asserted, that the freedom of contract guaranteed by these words of the Constitution may be limited in many ways, they declared that the limitation put upon it by the minimum wage law was arbitrary and unjustifiable. In other words, the majority of the Court pronounced the law unconstitutional upon the specific ground that it was an *arbitrary* and *unreasonable* interference with freedom of contract.

Judicial nullification of a statute on the ground of unreasonableness, is regarded by some authorities as a usurpation of legislative power. The dissenting opinion of Justice Bradley in *Chicago, Milwaukee and St. Paul Railway vs. Minnesota*, and the contention of Brooks Adams in "The Theory of Social Revolutions," exemplify this opinion. Nevertheless, nullification on this ground had been pronounced by the Supreme Court in many cases before the decision on the minimum wage law. In the latter case, therefore, the majority of the Court did not invent a new method or a new principle of constitutional interpretation.

Nor did they employ a new method of argumentation. When men pronounce a statute to be an "arbitrary" interference with individual liberty, their reasoning is, for the most part, based upon considerations of morality, of ethics, of right and wrong, of justice and injustice. Such has always been the heart of the reasoning by which courts have declared statutes to be arbitrary. In the written opinion of the majority in the minimum-wage case, fully three-fourths of the reasoning on behalf of the proposition that the law was an arbitrary interference with freedom of contract, is ethical. The law is said to be arbitrary because it ignores "the moral requirement that the service should be the just equivalent of the wage." This is the heart and soul of their argument, and it finds expression in a dozen different forms. However much we may deplore the judicial nullification of the minimum-wage law, and however strongly we may believe that this decision was unjustified on legal, juridical or any other grounds, we have to admit that the majority of the Court did not act without *some* precedents, both in the method of interpretation and in the reasoning by which they supported that method.

What is to be thought of the ethical doctrine which permeates their reasoning? Well, it is not something purely arbitrary, unsupported by precedents of any sort, drawn

from the "inner consciousness" of the Justices. Extraordinary and even shocking though the ethical argument may be, it has some degree of warrant in what may be called our legal tradition; that is to say, in the body of legal doctrine which has been created by many decades of judicial interpretation and judicial commentaries. Such as it is, this legal or judicial warrant for the argument of the majority of the Court may be described as an excessive emphasis upon abstract individual rights. In the words of Roscoe Pound, Dean of the Harvard Law School,

our legal tradition . . . is characterized by an extreme individualism. A foreign observer has said that its distinguishing marks are "unlimited valuation of individual liberty and respect for individual property." It is concerned not with social righteousness but with individual rights. ("The Spirit of the Common Law," p. 13.)

According to Dean Pound, this doctrine of extreme individualism, as developed in the United States, has been drawn from two distinct sources. The first is the eighteenth-century theory of natural law and natural rights; the second is Puritanism. Of the former, Dean Pound writes:

As a theory of inherent moral qualities of persons, it was based on deduction from the nature of an abstract isolated individual. As a theory of rights based upon a social compact, it thought of natural rights as the rights of individuals who had entered into a contract, apart from which there would and could be no law and nothing for the law to maintain. In either view, the law exists to maintain and protect individual interests. (*Idem*, p. 100.)

Students of natural law and natural rights have long been aware that both these doctrines underwent a considerable perversion during the seventeenth and eighteenth centuries, at the hands of jurists, politicians, and pagan philosophers. The natural law was conceived as that law which existed in the "state of nature," before men were organized in civil society. When they came to realize the necessity of a civil organization, they gave up to the State some of their individual rights. But they yielded only just sufficient social authority to enable government to function. For the State was regarded as a necessary evil. All the rights and liberties which the individual had not explicitly conceded to the State, he retained for himself. Into this reservation of individual rights and liberties, the State had no authority to enter.

Just as the individual had no duties to the State except those corresponding specifically to the rights which he had yielded in the "social compact," so he had no positive duties to his fellows, whether individuals or groups, except those which were expressly included in contracts into which he freely entered. He was under no obligation of rendering any positive service or positive payment to his fellows from the fact that he stood toward them in a social or industrial relation. The individual was an abstract entity, bound to the State and to his fellows by contractual ties only, not by bonds arising from an organic relationship. The perverting influence of such a conception upon politics, law, and ethics is obvious.

The second source of the extreme individualism in our legal tradition is Puritanism. In all probability, this factor is not as well recognized as the first by students of the natural law and natural rights. Dean Pound insists, however, that it has been important. For the Puritan, he says,

even church organization was a species of contract, and a legal theory, a legalism, attached even to religion. If men were to be free to act according to their consciences and to contract with others for consociation in congregations, it was a necessary consequence that the State, as a political congregation, was a matter of contract also; and liberty of contract was a further necessary deduction. The early history of New England furnishes abundant applications of the idea that covenant or compact—the consent of every individual to the formation and to the continuance of the community—was the basis of all communities, political as well as religious. The precedent of the covenant which made Abraham and the children of Israel the people of God, furnished the religious basis for the doctrine. But it was applied to civil as well as to ecclesiastical organization. One consequence was to make for the individualistic conception that all legal consequences depend upon some exercise of the will, as against the feudal conception of referring them to some relation. (Idem, p. 43.)

Evidently these two sources of extreme individualism in our legal tradition supplemented each other and reinforced each other. For the American jurists who accepted them they became legal authority for an ethical and social philosophy, favoring what Dean Pound has called, "a maximum of self-assertion for the individual." In practice, this philosophy too often sanctions the liberty and right of the powerful and cunning individual to oppress his fellows. Legislation restraining such "self-assertion," in the interest of weaker social groups, was construed as an undue interference with individual liberty and freedom of contract. This is accurately and strikingly exemplified in the decision written by Justice Sutherland for the majority of the Court in the minimum-wage case.

JOHN A. RYAN, D.D.

Education

The Teacher's Reward

DON'T you ever get tired of your work?" Toil, as the holy writers tell us, is a punishment. As God made him, man was not destined to labor; but I take this to mean that he was not obliged to toil with his hands to the point of exhaustion or with his brain until it reeled with fatigue. "Work," if work means activity, he had, yet so in accord with his nature that it made sweet music, not a jangling discord. But after that Fall, in which we Catholics are still old-fashioned enough to believe, the world took on a new aspect. It now knows what toil is and fatigue, and what it means to labor not merely the whole night, but throughout a long life, and "catch nothing." Perhaps that is the punishment involved in labor; not so much the sweat of brow, or weariness of brain, or exhaustion of body, but the apparent failure that follows supreme effort.

"Don't you ever get tired of your work?" is a question that teachers know. The fact that it is so often put them by non-professionals indicates what is thought of the world of spirit and mind in which the teacher moves and struggles. When, some years ago, the Bureau of Education issued a report generally quoted as "The Financial Rewards of Teaching," an easy way was opened, and taken, for the retort, "There aren't any." And the retort was nearer the truth than was the implication suggested by the title of the report. No one today will face the grind and worry of the teacher's life with the end of "making money," or, if in his ignorance he attempts it, will he long remain at the desk. He is not the material out of which the genuine teacher is made. For the moment, the intellectual and spiritual aspects of the subject may be passed over, but assuredly, whether her days be spent in the kindergarten, or his in the university, the teacher is "underpaid." Consider the capital invested; the long years of preparation; the devotion day by day, not fully balanced by the fact that few school years number more than 200 days, and the peculiar demands made upon the surplus energies of men and women whose task is intellectual, and the financial reward must seem incommensurate. At the end of four years at college, and three or four years in the graduate school, the young man takes, and often gladly, an instructorship at \$1,200 a year. If he is fortunate, the return may be doubled in five years, but in the average case, if after ten years his income is comparable with that of the lawyer, the engineer, or the physician, of equal training, he is more than a favorite of fortune. His initial income is greater, but its rate of increase is slower and the limit is soon reached. As Dr. Eliot is reported to have said, criticising the demands of some striking trainmen, "Apparently, it pays much better to mind the train, than to train the mind."

Hence, when the man of affairs puts the question to the teacher, "Don't you get tired of your work?" what he really means is this: "Don't you get tired of a life in which there is so little promotion, and in which you work for a wage that is less than the wage of a bricklayer or house painter?" He does not understand how vigor, energy, brightness of mind and outlook, in other words, vitality, can attach to the apparently dull and hum-drum occupation of teaching. Granting his standard, he is right. As an occupation for the purpose of making money, teaching is dull, hum-drum, lifeless, and worse. But teaching is not a mere occupation; much less is it an occupation for the coining of money. It is a profession, with high professional standards. Whatever else it may do, the trade-union movement must not tolerate anything which might lower these standards.

That would be an evil day on which the profession should be accepted as an avenue to wealth. The builder, the contractor, the man whose effort is largely occupied with material progress, may rightly bargain, and even

haggle, over the price of his service, and it need not be said that in return for good work he has a right to good recompense. But with those who deal with the mind and soul and body of man, the case is altered. Neither the physician nor the clergyman nor the teacher may cry his services in the market-place and restrict them to the highest bidder. The world that is benefitted should give in abundance, but if it does not, they must find their reward elsewhere. To put a price upon their services savors of simony. Even in this day of a materialism that is almost unrestrained there are some things on which a price may not be set—love, truth, honor, the service that binds a man to his God and the service that trains his mind and his heart. No more than the clergyman may the teacher be a bargainer, a huckster. When his first thought in his work is the amassing of the gold and silver which is current on 'Change, he is seeking to sell at a price what has its highest value when given as service to the individual and to society.

On the other hand, it must be admitted, of course, that the unwillingness of society to furnish the teacher with a suitable recompense—for he is not, in spite of his ideals and work, the daily beneficiary of some discerning raven—undoubtedly operates to lessen the number of recruits in the profession. There are many men and women who have an admirable ability both to impart knowledge and to train, together with a drawing for the teacher's life, but who feel themselves unequal to the burdens now imposed upon the profession. It is indeed a short-sighted and harmful social consciousness which weakens the very factors upon which the progress of society so largely depends.

Happily, in the Catholic school there neither is nor can be any hope of financial recompense or of what the ascetics term "wordly advantage." The Catholic teacher is usually a member of a religious group which is vowed to promote the glory of God and the truest welfare of mankind; freely they have received and freely do they give. Having enough to eat, usually at least, and wherewith to be clothed, they are content. But to them, the burden of the profession comes from their very energy and zeal. The fields are white with the harvest, and the laborers are far too few. They cultivate their own fields day by day, but at times these fields seem like arid land, parched and baking in the sun, so small is the return. Today, they know that the possession of these fields is threatened by legislation which is the outgrowth, not of a genuine interest in education, but of religious hatred. At times, discouragement will come, but it does not long hamper the life of the genuine Catholic teacher. He and his fellows have the secret of the King, the King who labors with all who love and serve Him, and they know that when evening comes and the long day is spent, they shall walk with Him, bearing full sheaves. That is their reward.

PAUL L. BLAKELY, S.J.

Note and Comment

Catholic Schools in Civic Festival

A GREAT civic May Musical Festival took place last week in Duluth, Minn., which lasted three days. May 23 was set aside for the two high schools and six grade schools conducted by the Sisters of St. Benedict. Miss Cecilia Ray Berry, supervisor of music in these schools, directed for this occasion a chorus of 2,000 voices brought together from the various schools under the care of the Sisters. A one-hundred piece festive orchestra formed the accompaniment for the singers and the entire entertainment was broadcasted by radio.

Jugoslav National Eucharistic Congress

CATHOLICS throughout the world are invited to attend the first Jugoslav National Eucharistic Congress which will take place August 18 and 19 at Zagreb, the Croatian capital. Catholic Serbs, Croats and Slovenes are expected to partake in the Eucharistic festivities in their picturesque national costumes. The present exchange should enable foreign Catholics to attend these events in large numbers and their presence will greatly add to the prestige of the Church which is struggling with so much opposition in Jugoslavia. Dr. Loncaric has been appointed to make provisions for visiting Catholics. He can be reached by letter at Kaptol-Palais de l'Archevêche, Zagreb, Jugoslavia.

A Five-and-Ten Bigot

THE diocesan organ of Grand Rapids, the Catholic *Vigil*, declares that the financial backer of the anti-Catholic school movement in Michigan is Sebastian S. Kresge, owner of one of the chains of "five-and-ten cent" stores. In an editorial the *Vigil* says:

Who is Sebastian S. Kresge? His public record right now may be set down in three accounts: He pays his help poor wages; he has outgrown the little woman to whom in the days of honest poverty he pledged his troth until death; and thirdly, he is the sanctimonious easy mark of every religious quack that comes along. He coins the sweat of his employes into gold to feed the capacious maws of a pack of religious mountebanks. He is Michigan's fairy godmother of bigotry. He is a generous supporter of everything that smells of pharisaism.

There are Kresge stores in most of the communities where Catholics live—but there are other "five-and-tens" there also.

Canada's Religious Census Statistics

THE recently published reports of the Dominion census, dating back to June, 1921, offer the following figures for the six largest religious denominations in Canada: Catholics, 3,388,663; Presbyterians, 1,408,812; Methodists, 1,158,744; Anglicans, 1,047,959; Baptists,

421,730; Lutherans, 287,484. It will be noticed that the proportion of the combined Protestant membership to the Catholic membership in Canada is somewhat less than in the United States. Yet the membership of all the Protestant sects in the United States, as we have indicated on previous occasions, is not more than fifty per cent larger than that of the Catholic Church alone. This holds true even though the official Protestant statistics themselves are taken as the basis of computation. A fictitious showing is made by "constituencies" which have no practical significance. We might just as well as Protestants lay claim to a tremendous constituency of added millions on millions by using the same method of calculation, but it is a mere futility, although, unfortunately, in the hands of bigots it is constantly made to serve dishonest purposes. Canada's population, we are further told, includes according to the latest returns 125,190 Jews, 13,826 Christian Scientists, 11,626 Buddhists and 19,956 Mormons.

Resuscitation and Apparent Death

RECENTLY a good deal of notice was given to reported cases of resuscitation of apparently dead people by the injection into the heart of epinephrin, the active principle of the suprarenal gland. Commenting on the publicity thus attained an editorial in the *Journal of the American Medical Association* for May 5, says:

It is the nature of man to be attracted by these methods, for they are sensational and striking. But essentially it must be remembered that the instances in which such restoration can be utilized are rare indeed. When death comes as the result of the wearing away of tissues; as the result of toxic action by overwhelming doses of either bacterial or metallic poisons, as the result of destruction of masses of vital organs, it would be cruel and futile to arouse false hopes by what could only be a sensational experiment. Epinephrin will cause contractions in a heart even after it has been removed many hours from the body in which it rested; but that is a far different matter than the restoration of life when that intangible thing known as the spirit has passed away.

This is a very sane piece of advice wholly in keeping with sound medical traditions. The fact, however, that resuscitation has occurred is a reaffirmation of our ignorance of the precise moment of real death, i. e. of separation of soul from body. Hence we must secure conditional absolution and anointing for one apparently dead.

Notable Catholic Women Visitors

CONSIDERABLE interest has been shown by Catholics and by non-Catholic social workers in the present visit to America of the two representatives of the Catholic women of Germany, Frau Hedwig Dransfeld and Frau Helena Weber. The former is the first German republican Reichstag's representative to make an official visit to the United States. She has been a member of the Reichstag since the foundation of the German republic, and is also president of the Catholic Women's

Council which has a membership of over 2,000,000. She further holds the position of vice-president of the Central party, and in the absence of the president presides at the party councils. Her companion, Frau Helena, has an international reputation, having been elected at Rome as chairman of the executive committee of Civic Rights and Duties, International Women's Liga. Although a Catholic she holds the highest position of any woman in Prussia, being a member of the Ministerial Council of the Prussian Diet and of the Prussian Legislature. She is also a leader in the Catholic charities of Germany, and especially interested in the work of Catholic higher education. It is in the cause of Catholic charity that these delegates are now making their tour under the direction of Mrs. W. S. Keppler, an American lady who married a German exchange professor, and has been especially active in Catholic child welfare work, of which she is the leader in Germany. Donations sent to us specifically in her name are however applied by her to every variety of Catholic charity work in Germany. With the mark sunk to an exchange value of about 60,000 to a dollar we can well imagine the terrible progress of suffering in that country, particularly in Religious Sisterhoods and among women and children.

The Supposed Crime of Copernicanism

IT is pitiful to note how men with expert scientific knowledge in their own field of investigation will continue to fall into the most ridiculous errors regarding historic facts. Thus in a paper on "The Depths of the Universe" Director G. E. Hale, of Mt. Wilson Observatory, says:

On the night of January 7, in the year 1610, Galileo first directed his telescope towards Jupiter. In doing so he literally took his life in his hands. Ten years earlier Giordano Bruno, disciple and public expositor of Copernicus, had been burned at the stake in Rome.

As Father Ricard, answering these historic absurdities in the *Sunspot*, writes, Galileo, so far from taking his life in his hands by turning his telescope to Jupiter, gave exhibitions with it in the Quirinal gardens of Cardinal Bandini.

If, like Copernicus, he had minded his own business, studying nature and seeking to put his propositions on a solid basis, to the satisfaction of the scientists of those days, as Bellarmine advised him, the Pope would have been the very first to erect a monument to his memory.

Huxley, as is well known, believed the Pope and the Cardinals had rather the better of the controversy that arose, and the twenty-two days of Galileo's confinement brought on by a breach of contract on his part, were spent in "the well-appointed and commodious apartments of an official of the Inquisition." As for Giordano Bruno:

Giordano Bruno was not burned at the stake for holding Copernicanism, but as a violator of the fundamental principles of the civil Christian constitution, then in full force. He came directly under the jurisdiction of the State, and the latter having adjudged him a criminal, dealt with him as such.

The book of Copernicus itself was printed at the request of a Cardinal and a Bishop, and dedicated to Pope Paul III. So far was Copernicanism from constituting a crime.